

Arthur Miall  
18 Bowyer St. E.C.

# THE Nonconformist.

"THE DISSIDENCE OF DISSENT, AND THE PROTESTANTISM OF THE PROTESTANT RELIGION."

VOL. XXVII.—NEW SERIES, No. 110.5]

LONDON: WEDNESDAY, JAN. 9, 1867.

PRICE { UNSTAMPED... 6d.  
STAMPED..... 6d.

## PROPOSED ANNUITY for THOMAS COOPER.

Mr. THOMAS COOPER, Lecturer on Christianity, is now laid aside by over-till in his incessant labours extending over a series of years. He is in his sixty-second year; but, with sufficient restorative rest, may be enabled, with renewed vigour, to resume his work, so important amidst the errors of the times. It seems, however, but right and appropriate that one whose self-denying and devoted services have extended over nearly every part of England and Scotland—where he has, with very blessed results, combated the errors of scepticism and strengthened the faith of professing Christians—should be secured against unnecessary care for the future, and have suitable provision made for him, in case of returning weakness and inability to labour.

It is, therefore, proposed that a sum be raised by public subscription to provide a competent ANNUITY for Mr. and Mrs. THOMAS COOPER during their joint lives and the life of the survivor of them. And the undersigned hereby undertake to receive the said subscriptions, and to see that the fund, when complete, be securely invested in the purchase of the said Annuity:—

SAMUEL MORLEY, Craven Lodge, Stamford-hill, London, N.

W. E. FORSTER, M.P., 80, Eccleston-square, Pimlico, London, S.W.

JAMES HARVEY, 12, Gresham-street West, London, E.C.

FREDERICK J. JOHNSON, D.D., 21, Highbury-place, London, N.

ALFRED TYLOR, Paradise-row, Stoke Newington, London, N.

W. MITCHELL, Provost of Montrose.

TIMOTHY CROSBY, Greylands, Stockton-on-Tees.

## SUBSCRIPTIONS ALREADY PROMISED OR RECEIVED.

	£	s.	d.
Samuel Morley, Esq., . . . . .	100	0	0
W. E. Forster, Esq., M.P., . . . . .	50	0	0
Chas. Seely, Esq., M.P., . . . . .	50	0	0
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Rev. Dr. Johnson . . . . .	20	0	0
Wm. Mitchell Esq., Montrose . . . . .	20	0	0
Timothy Crosby, Greylands . . . . .	20	0	0
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Rev. Dr. Brewer and Friends, Whitchurch . . . . .	1	7	6
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X. C. . . . .	0	0	6
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N.B.—Mr. SAMUEL MORLEY has consented to become Treasurer to the Fund; but it is desired that communications should be made, and subscriptions sent, to JAMES HARVEY, Esq., 12, Gresham-street West, London, E.C., Secretary pro tem.

## THE ASYLUM for FATHERLESS CHILDREN, REEDHAM, near CROYDON.

Under the Patronage of HER MAJESTY THE QUEEN. Instituted 1844.

The ANNIVERSARY DINNER of this Charity will be held at the LONDON TAVERN, BISHOPSGATE-STREET, on WEDNESDAY, the 27th February, 1867.

ROBERT CULLING HANBURY, Esq., M.P., has kindly consented to take the Chair.

A List of Stewards will be published in a few days.

THE CHRISTMAS ELECTION will be held at the LONDON TAVERN, on MONDAY, 21st January, 1867. F. J. SARGOOD, Esq., in the Chair, for the purpose of electing Twenty Children (Ten Boys and Ten Girls) from the usual List of Candidates. Also Five Children will be elected who have been left Orphans by CHOLERA—making a total of Twenty-five from the unusually large number of 113 Candidates.

To meet this heavy additional expense of nearly 1,000l. special Subscriptions and Donations are earnestly solicited.

T. W. AVELING, Hon. Sec.

All communications should be addressed to Mr. Geo. Stancliff, Secretary, at the Office, 10, Poultry, E.C.

## THE HOSPITAL for SICK CHILDREN, 48 and 49, GREAT ORMOND-STREET, W.C.

PATRON—Her Majesty the QUEEN.

This Hospital has recently been enlarged to receive 75 in-patients, and it affords advice and medicine weekly to 1,200 out-patients.

The Committee very earnestly solicit CONTRIBUTIONS.

BANKERS.

Williams, Deacon, and Co.; Messrs. Hoare; Messrs. Herries.

F. H. DICKINSON, Chairman.

SAML. WHITFORD, Secretary.

Jan., 1867.

## WANTED, a GENTLEMAN of Good Classical and Mathematical attainments, and well-attested Christian character, to ASSIST in a BOYS' BOARDING AND DAY-SCHOOL on the South Coast. The Son of a Minister preferred. Salary moderate, but comfortable home. A knowledge of French indispensable.

Address, The Rev. the Principal, Highbury House, St. Leonard's-on-Sea.

## WANTED, in a SCHOOL in LONDON, a GOVERNESS PUPIL.

For particulars apply to A. B., Post-office, Daventry, tating age and acquirements.

DISSENTING MINISTERS of small charges may hear of a substantial ADDITION to their INCOMES by applying, pre-paid, to Rev. E. Foster, Percy-street, Hull, or Rev. S. T. Greathead, 103, Duke-street, Hulme, Manchester.

AGENT WANTED for the SOUTHWARK MISSION to the WORKING CLASSES. One who has been, or still is, a working man, not above thirty-five years old, robust constitution, good voice, accustomed to open-air preaching, able to set tunes, a decided teetotaler, a member of some Christian Church, and who has never sustained the office of pastor. Salary, 100l.

Testimonials to be sent to W. Webb, Esq., Surrey Chapel, Blackfriars-road, S.

AGENTS WANTED for a well-known MANURE, which commands a ready sale, is highly recommended by Customers for several years, and sold carriage free. Liberal terms given.

Address, B. C., 5, Tavistock-row, Covent-garden, London.

AN ARTICLED PUPIL REQUIRED at REEDHAM HOUSE PESTALOZZIAN ESTABLISHMENT for YOUNG LADIES, CAMBERWELL-NEW-ROAD, S.

A Christian Home and Finishing Lessons in English and the Accomplishments offered.

Terms moderate.

Referees—Revs. C. H. Spurgeon, J. Aldis, Reading; A. Reed, B.A., St. Leonard's; W. Hardie, B.A., London; H. J. Wilkes, Esq., Secretary of the British and Foreign School Society; C. Reed, Esq., F.A.S., Hackney; N. J. Powell, Esq., Hackney.

## UNIVERSITY COLLEGE LONDON SCHOOL.

Under the Government of the Council of the College.

HEAD MASTER

THOMAS HEWITT KEY, M.A., F.R.S.

VICE MASTER

E. R. HORTON, M.A., Fellow of St. Peter's College, Cambridge.

HENRY MALDEN, M.A., Professor of Greek in the College, has charge of the highest Greek Class.

The School will REOPEN on TUESDAY, January 15th, for New Pupils, at 9.30 a.m. All the boys must appear in their places on Wednesday, January 16th, at 9.30.

The hours of attendance are from 9.30 to 3.45, of this time one hour is allowed for recreation and dinner. The playground is spacious, and contains a Gymnasium and Fives Courts. The School Session is divided into three Terms. Fee, 7l. per term, payable in advance. Gymnastics and Fencing extra.

## JUNIOR DEPARTMENT.

Classes for Young Beginners.

These Classes are for Pupils between the ages of Seven and Nine, who are kept separate from the Boys of the Upper School. They have the use of the playground, but the hours of lessons and recreation are so arranged as to differ from those of the older boys. Fee for each Term, 6l. 8s. 6d., payable in advance.

The hours of attendance are from 9.30 to 3.30, of which time two hours altogether are allowed for recreation and dinner.

Discipline is maintained without corporal punishment. A monthly report of the progress and conduct of each Pupil is sent to his Parent or Guardian.

The School is very near the Gower-street Station of the Metropolitan Railway, and within a few minutes' walk of several other railways.

Prospectuses and further particulars may be obtained at the office of the College.

CHAS. C. ATKINSON, Secretary to the Council.

December 26, 1866.

## UNIVERSITY COLLEGE, LONDON. EVENING CLASSES.

The EASTER TERM will begin on MONDAY, January 14th, 1867.

SUBJECTS:—Classics, Modern Languages, Mathematics, Physical Science, Chemistry, Elocution, Drawing, Writing, Book-keeping, and the various branches of Law.

The Prospectus, containing full particulars of all the Classes, may be obtained on application, either personal or by letter, at the Offices of the College, Gower-street, W.C.

CHAS. C. ATKINSON, Secretary.

December 26, 1866.

## EDUCATIONAL INSTITUTE, REDLANDS, BRISTOL.

The NEXT SESSION BEGINS FEB. 1.

Principal—SAMUEL GRIFFITH.

## THE COMMERCIAL COLLEGE, BIRKDALE PARK, SOUTHPORT.

Home comforts. Superior educational advantages. Moderate Terms. Prospectuses and References from the Rev. E. Webster, M.R.C.P., Principal.

## THE VALE ACADEMY, RAMSGATE.

Principal, Mr. M. JACKSON.

In this Establishment a first-rate Education is given in English, Modern Languages, Classics, and Mathematics.

The PUPILS will RE-ASSEMBLE on TUESDAY, Jan. 29th.

## LADIES' SCHOOL, COLLEGIATE HOUSE, LEICESTER.

Mrs. ISLIP hopes to MEET her PUPILS at COLLEGIATE HOUSE, Leicester, 1st and 2nd FEBRUARY, 1867.

Terms sent on application. References exchanged.

Kibworth, 1st January, 1867.

## TETTENHALL PROPRIETARY SCHOOL.

MIDLAND COUNTIES PROPRIETARY SCHOOL COMPANY, LIMITED.

HEAD MASTER: Rev. ROBERT HALLLEY, M.A.

SECOND MASTER: EDWARD STRANE JACKSON, Esq., M.A.

TERMS:

For Pupils entering under 14 years of age, 50 guineas.

For Pupils entering above 14 years of age, 60 guineas.

The Next TERM will COMMENCE on the 25th JANUARY, by which time the New Buildings will probably be completed. A part of them are already occupied.

## CHRISTCHURCH.—The Rev. JOSEPH FLETCHER receives into his family Pupils of all ages, from Eight to Eighteen. The Instruction comprises all the branches of a liberal education. The situation is healthy and bracing, near the sea.

Prospectus, with terms, may be had on application as above.

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## THE UPPER and MIDDLE SCHOOLS, PECKHAM, London, S.E. (near the Peckham-rye Station, South London Line), conducted by JOHN YEATS, LL.D., &c., assisted by Twelve efficient Masters, will REOPEN JANUARY 21st, for first-class business pursuits.

A Prospectus and Report of Examiners on every Pupil, may be had on application.

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**THE MISSES HEWITT** receive **YOUNG LADIES** to Board and Educate at 44, Hildrop-crescent, Camden-road.

The **NEXT TERM** will **COMMENCE** **JANUARY 21st**.  
References are kindly permitted to the Rev. F. Tucker and the Rev. E. White.

### EDUCATIONAL ESTABLISHMENT.

Conducted by **MISS GRIFFITH**  
(Daughter of the Rev. W. Griffith, M.A., Principal of the West of England Dissenters' Proprietary School, Taunton).  
The duties of this Establishment will be resumed on Friday, Jan. 25th, 1867.  
For prospectus, address, Wilton Lodge, Taunton.

**SHIRLEY, near SOUTHAMPTON.**—The Rev. **JOHN HILL, M.A.**, receives **PUPILS** for a complete English, Classical, and Mathematical Education. Terms moderate.

The School premises are large and commodious, the situation is healthy and pleasant, and of easy access from London and all towns on the South-Western Railway.  
Prospectuses on application.

**MRS. WASHINGTON WILKS'S EDUCATIONAL and CALISTHENIC ESTABLISHMENT** for **YOUNG LADIES**, at **PINCHLEY**, five miles north of London. Four Vacancies at present. In addition to complete and systematic culture in all branches of instruction and accomplishments, special attention is given to physical development and hygiene. Twelve Pupils only received. References to ministers, medical gentlemen, and others. Terms free on application.

**STOKE HALL SCHOOL, IPSWICH.** In Union with the College of Preceptors. Mr. **JOHN D. BUCK, B.A.**, Principal.

The **FIRST PRIZE** for Classics and the **SECOND** for General Proficiency, together with **FIVE HONOUR** and **SIXTEEN SPECIAL CERTIFICATES**, were awarded to Pupils at this School at the recent Examinations conducted by the College of Preceptors.

Prospectuses on application. Terms moderate. The school reopens on January 25th.

**DARTFORD HOUSE SCHOOL, DARTFORD, KENT.**

Principal—The Rev. **J. W. WILSON**, assisted by English and Foreign Masters.

The Pupils of this Establishment receive a sound mental and moral training. The modern languages taught conversationally. Drilling by a military officer. Degrees, scholarships, and honourable positions in life attained by former pupils. Terms 22s. to 26s.

**EDUCATION for YOUNG LADIES, LANEDOWN-HOUSE, LONDON-ROAD, LEICESTER.**

(Situation high and healthy, at the outskirts of the town.)  
Conducted by the Misses **MIALI**, assisted by Professors, and French and English Resident Governesses.

A thoroughly solid English education, under the immediate superintendence of the Principals; with all the necessary accomplishments—French, German, Latin, Music, Singing, Drawing, &c. Occasional Scientific Lectures from Professors. Special attention given to moral and religious training; and the comforts and advantages of a refined home provided.

References to the parents of the pupils.

### EDUCATION.

**OAKLEY HOUSE, WELLINGTON PLACE, READING.**

Principal—**W. WATSON, B.A.**, of London.  
Mr. **WATSON**, having added another House to his School Premises, will have accommodation for a **FEW ADDITIONAL PUPILS** after the Christmas Vacation.

The School **REOPENS** on the 21st of January, 1867.  
Prospectuses (containing Testimonials from Professors Key and De Morgan; Rev. S. Martin and Rev. T. Jones; Wm. Bathbone Greg, Esq.; S. H. Behrend, Esq.; M.A. E. S. Schwabe, Esq., &c., &c.), forwarded on application, and references kindly permitted to parents of present pupils.

**COLLEGIATE SCHOOL, WHITTINGTON HOUSE, FOREST HILL, S.E.**

The Rev. **H. J. CHANCELLOR** receives young gentlemen to board and educate.

The Course of Education embraces the subjects required for the Oxford Local Examinations.

Theory and Practice of Singing, by John Blockley, Esq.  
Free hand, Perspective, and Model Drawing, by R. W. Buss, Esq., B.A.

References:—Sir F. G. Moen, Bart., Edward Hamilton, Esq., M.P., Professor Fawcett, M.P., Rev. S. Martin, J. Spence, D.D., Newman Hall, LL.B., W. J. Unwin, LL.D., J. W. Todd, &c.

Terms, with other references, sent on application.  
The **NEXT SESSION** will **COMMENCE** on **THURSDAY, January 31, 1867**.

**CLEVEDON COLLEGE, NORTHAMPTON.**

**HEAD MASTER, EDWARD RUSH, B.A.**  
**SECOND MASTER, F. SCHREINER, Esq., University of London.**

In this Establishment the Pupils receive a liberal Education at moderate, inclusive terms. In addition to the Head Master and the various visiting Professors, there is employed one Resident Master for every sixteen boys. Students are here prepared for the London University, for the Civil Service Examinations, and for the Oxford and Cambridge Local Examinations, at which last about one-fourth of the pupils regularly present themselves. At the last Oxford Examinations fourteen Certificates were obtained by Candidates from Clevedon College, seven of whom passed with Honours.

**INCLUSIVE TERMS**—Ten, Eleven, or Twelve Guineas a Quarter, according to age at entrance, after which no advance takes place.

**TUDOR HALL LADIES' COLLEGE, FOREST HILL, SYDENHAM.**

Is confidently commended to the notice of Parents in quest of a comfortable Home, with an accomplished Education for their daughters. Careful Religious Training is combined with the highest Mental Culture.

### PROFESSORS.

English Literature . . .	MRS. C. L. BALFOUR.
Art . . .	DR. C. H. DRESSER.
Globe and Natural Science .	R. QUINTON, Esq.
Music, Theory, &c. . .	JOHN BLOCKLEY, Esq.
Do. Piano, &c. . .	HARRIS LOUIS DICK.
Singing . . .	JAMES COWARD, Esq.
Drawing and Painting . . .	R. W. BUSS, Esq.
Geology and Biblical Studies .	REV. J. W. TODD.
French Language . . .	DR. MANDROW.
German Language . . .	DR. SCHINKEL.

References—Parents of Pupils and Clergymen.  
For Particulars address the Principal, Mrs. TODD.

**HYDE PARK SCHOOL, HEADINGLEY, near LEEDS.**

Situation healthy, diet generous, education liberal. For terms, apply Rev. Dr. Brewer, Author of "What shall we do with Tom?"

**SCHOOL REOPENS JANUARY 22nd.**

Dr. Brewer will take charge of Pupils travelling from London on the 21st.

**THE LONDON STOCK and SHARE COMPANY (Limited).**

**CHAS. CAPPER, Esq., M.P., Chairman.**  
**J. WATSON KNIGHT, Esq., Deputy-Chairman.**

**THE WEEKLY AUCTION of STOCKS and SHARES** at the Baltic Sale Room, Threadneedle-street, on Tuesday, the 15th inst., will commence at Twelve o'clock precisely.

Every description of Stock and Share business is daily negotiated by the Company.

The amount of orders received each week having become too bulky for a single auction, the public sales will shortly be held twice a week.

**CATALOGUES** and the **WEEKLY CIRCULAR** may be had on application to No. 1, Royal Exchange-buildings.

**BRITISH EQUITABLE ASSURANCE COMPANY.**

4, QUEEN-STREET-PLACE, SOUTHWARK-BRIDGE, E.C.

Capital Fund, a Quarter of a Million.

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George Thomas Dale, Esq., Bayswater.  
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William Sutton Gover, Esq., 47, King William-street.  
John Middleton Hare, Esq., Forest-hill.  
Fountain John Hartley, Esq., Dalston.  
John Smithers, Esq., Wellclose-square.  
Joseph Warrington, Esq., Lee-grove, Blackheath.

### MANAGING DIRECTOR AND ACTUARY.

William Sutton Gover, Esq., F.R.S., F.I.A.

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Samuel Beddome, Esq., Mansion House.  
Charles Brown, Esq., Waddon.  
William George Lemon, Esq., Blackheath.

### BANKERS.

The London and Westminster Bank (London Bridge.)

### PHYSICIAN.

William Munk, Esq., M.D., F.R.S. (Fellow of the Royal College of Physicians of London), 40, Finsbury-square.

### SURGEON.

Thomas Carr Jackson, Esq. (Fellow of the Royal College of Surgeons, Surgeon to the Great Northern Hospital), 8, Weymouth-street, Portland-place.

Accumulated Fund, £110,000.

The Accumulated Fund is equal to about 50 per cent. of the entire premiums received on policies in force on December 31 last.

**THE LIFE INVESTMENT, MORTGAGE, and ASSURANCE COMPANY (Limited).**

Established March 3, 1864.

Capital, 500,000l. in 5l. shares; 2l. paid. Interest at the rate of 5 per cent. per annum guaranteed, with a bonus every three years.

Chief Office: 8, New Bridge-street, Blackfriars, London, E.C.

### TRUSTEES.

Rev. S. T. Sproston, B.D., the Parsonage, Wednesfield-Heath, Staffordshire, and Sproston Wood, Cheshire.  
Captain W. G. Coventry, Earl's Croome Court, Worcester-shire, Deputy-Lieutenant for the county of Worcester.

### DIRECTORS.

Bridgman, J. H., Esq., 39, Arundel-gardens, Kensington-park, W., and Dorsetshire.

Edwards, John Passmore, Esq., 166, Fleet-street, and Brighton.

Gold, Nicholas C., Esq., 1, Serjeant's-inn, Chancery-lane, and 11, Ormond-terrace, Regent's-park.

Milsted, Albert, Esq., 9, Clement's-lane, City, E.C., and Ranelagh-villa, Oakley-square, S.W.

Nash, Edmund, M.D., Royston-lodge, Ladbroke-grove, Kensington-park, W.

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"THE DISSIDENCE OF DISSENT, AND THE PROTESTANTISM OF THE PROTESTANT RELIGION."

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## Eccelesiastical Affairs.

### YOUNG MEN AND RELIGIOUS EQUALITY.

We are very glad of being able to announce that a project will this evening be launched with the object of enlisting the sympathy and energy of young men in the metropolis, in support of the movement conducted by the Liberation Society; in other words, for emancipating religious institutions from all dependence upon, and management by, the authority of the State. It strikes us, and doubtless will strike many of our readers, as a scheme conceived in wisdom, and full of hope. Indeed, now that a powerful current of action is about to be turned into this channel, one is apt to wonder why it was not turned into it long since. Without troubling our friends with explanations which would preoccupy the limited space we want to make use of for a more practical purpose, we hail with eager approbation the resolution of the Executive Committee to make good a past defect. We can hardly permit ourselves to doubt that the result will be a happy one, or that, in this instance, the old saying will receive a new and pleasing illustration—*finis coronat opus*.

We hold that thoughtful young men can throw themselves into no enterprise of the present day with a more assured prospect of moral advantage to themselves, benefit to their country, and eventual service to spiritual Christianity, than that which will be submitted to their attention at this evening's Conference. The primary principle which it is the object of that enterprise to commend to the judgment of the British people, and ultimately to win for it legislative recognition, is, when thoroughly understood and justly appreciated, a fruitful germ of generosity of sentiment and true catholicity of feeling. It presents, one may say, the ecclesiastical form of our Lord's "sublimely simple precept, 'Whatsoever ye would that men should do unto you, do ye likewise even so unto them.'" In its political aspect, it enforces even-handed justice. In its religious aspect, it inculcates faith in the living energy of the truth of God revealed in His Son. In its completeness, it nourishes in the hearts of those who intelligently and sympathisingly receive it, a devout allegiance to the Divine Head of the Church, a readiness to acknowledge the claims of Christian obligation, a confidence in the energy and elasticity of spiritual life, a sensitive jealousy of all arrangements which encroach upon or tend to supersede the liberties, rights, and responsibilities of conscience, and a desire to disentangle truth from all the alliances forced upon it by human ignorance and weakness, whereby its simplicity has been corrupted, its beauty defaced, its vitality enfeebled, and its wider success indefinitely postponed. They who

surrender themselves to this principle, who allow it authority over their consciences, who enthrone it in the court of their affections, and who hold themselves ready to illustrate its spirit by all suitable exertion and sacrifice in its behalf, ensure for themselves a noble moral culture, and give promise of ripening into precisely that kind of manhood which the need of their country, the character of their times, and the progress of their religion, urgently require.

We are quite aware of the fact, and should hold it unfair to screen it from view, that effective service cannot be rendered to this principle, without encountering some of the inconveniences, and perils even, of controversy. The young men of the metropolis who embark upon this enterprise, will perhaps expose themselves by the step they take to the possibility of sinking in the esteem of some whose esteem they value, of exciting the anger of others whose anger they deprecate, of being misunderstood by many with whom they would stand well, and of provoking more or less obloquy, ridicule, and bad feeling. These things are unpleasant in themselves, and will undoubtedly test the temper. Every loving soul would avoid them, if it were possible to do so in pursuit of a righteous end. We are not disposed to underrate them. We have no wish that they should be underrated by the young men whom it is sought to gain over to a glorious but a yet struggling cause. But we submit to their good sense, their public spirit, their patriotic feeling, their religious sympathies, whether they will be discharging the duties of their position, if they shrink from doing their part towards the accomplishment of what must be done, if right and truth are to prevail in this country. It will ill become the magnanimity and ardour of youth to decline the great contest of this age merely to escape the dust and discomfort, the sacrifices and wounds, which they who wage it must needs face. Nothing truly great is to be achieved for mankind save at some considerable cost to those who achieve it. Our own liberties were purchased for us by our forefathers at a far heavier expense of ease, and health, of reputation and life, than is ever likely to be incurred by us for those who shall come after us. Meanwhile, we have only to take watchful heed of our own tempers, and, giving a reason for the hope that is in us with meekness and reverence, to pay our debt to the demand which the wants of our own age make upon our disinterested fealty.

That demand is urgent, especially upon young men, "on whom," to use the words of the circular inviting them to the Conference, "will rest the responsibility of pressing to a decisive issue some of the controverted questions of the present time, and who may even witness the consummation of the long-continued labours of their predecessors." There are purposes and tendencies in process in the passing times which must either be set aside by something more vigorous than themselves, or which, in the course of a few years, will stamp an indelible mark of spiritual deterioration upon the British mind. There is sacerdotalism, rampant as in the days of Archbishop Laud, and meeting, in this luxurious age, more encouragement from the well-to-do classes than it could obtain for itself during the reign of Charles the First. There is a critical Latitudinarianism, aiming to include in a comprehensive communion, sanctioned by the State, all varieties of belief and no-belief, all forms of ecclesiastical discipline and want of discipline, and to secure for them, not merely equal liberty which they ought to have, but equal support by the authority and public resources of the whole nation. And there is Evangelicism, distrusting its own faith, equivocating with its own vows, clinging to a false position, lest it should be driven to forego the fancied vantage-ground which human law has put within its reach. They are mutually conflicting—but they all look to the civil power as the fulcrum upon which the religious leverage wielded by each of them may

operate with increased force. They are all intent upon using in aid of their own views the organised authority and influence of the whole people. There is but one principle which can withstand them—that, namely, which assures to each and all of them "a clear stage, and no favour." They are not entitled to fasten themselves upon the national responsibility. Be their logical tendencies what they may—to Rome, to infidelity, or to Puritanism—they have no right to claim for themselves an appropriation to their use of the collective sanction of this great, but by no means consentient, nation. They may be safely left to find the position which befits their merits, and be relegated to the unerring judgment of Him whose kingdom is not of this world. The State will be all the freer and the stronger to do its own work when relieved from their importunities, rivalries, and conflicts. God's truth will have a better prospect of success when none but spiritual weapons are uplifted in the warfare it wages with man's selfishness and error. And when the Church is thrown for her support upon the faith and hope and love and liberality of her own children, much as they may otherwise differ among themselves, they will rejoice at length in seeing her put on her own beautiful garments, confident that her loveliness, as the representative of her Lord, will allure all classes to His feet.

In bringing about this happy result, the young men of this day should be taking such a part as best becomes them. Upon them, probably, will devolve the responsibility and the honour of hereafter adjusting the conflicting claims which are now struggling for mastery. They ought to be well qualified by knowledge, by firmness, and by habitual regard to justice and truth, to discharge the weighty trust which, quite irrespectively of their own choice, will then be committed to them by Divine Providence. How they may become so, and in what other ways they may contribute towards a righteous conclusion of a controversy now nearly ripe for settlement, we hope will be made clear to them at the conference to be held this evening.

## ECCLIASTICAL NOTES.

THE Rev. A. H. Mackonochie, of St. Alban's, Holborn, who may be considered to be the leader of the Ritualists in the metropolis, has issued an address on Ritualism. In this paper, which is certainly not wanting in candour, it is stated that in deference to the opinion of the Lower House of Convocation (given more than six months ago) the wish of the Bishop of London, and the opinion of counsel, it is not intended any longer to cense "persons and things" or to elevate the "blessed sacrament" in the manner in which it has hitherto been elevated. Mr. Mackonochie, however, does not intend really to discontinue either the elevation or the censing. He intends to "hedge." He will cense, but not cense "persons and things," and he will "take up the cup," but not "elevate" it,—if he can take it "up" without elevating it. Mr. Mackonochie proceeds to define, at considerable length, what he considers to be the doctrine of the Established Church on the question of the Eucharist. He maintains that the body and blood of Christ are actually and miraculously present in the bread and wine, and that the grammatical meaning of the words of the Prayer-book sustain this doctrine. He also advocates the most gorgeous style of public worship, for "God has revealed His will to be worshipped with ceremonial splendour," which means, of course, that, like a young lady, He prefers silk to cloth, and, like a barbarian, delights in gaudy colours. Lastly, Mr. Mackonochie expresses his opinion concerning the office and the orders of the Established Church:—

People tell you all this must end in your becoming members of the Roman communion. In answer to this, I honestly tell you that if a man has no stronger ground against Rome than some contest about what he calls



"Catholic and Protestant," or some isolated doctrines, however important, I can easily imagine his going to Rome in these days of convulsion in the spiritual world. Indeed, if he be an earnest man, it is difficult to see where else he is to find rest. But I thank God that He has given to the Church of England a very different position. She takes her stand, not on Acts of Parliament, or a Royal injunction, or even a purer faith, or greater manifestation of the spiritual life—all this might one day fail her. *She is the one only Christian body having mission from Christ to this land, and on this she founds her claim on your allegiance.* She is the only Church in the world which can claim the joint British and Saxon succession. The succession of the old British Church, founded by St. Paul or one of his immediate companions, and that of the latter Saxon Church founded by St. Augustine, meet in her, and in her alone. Other bodies of Christians in England may have or may lack a valid priesthood, but all agree in either lacking mission altogether, or having an intruded mission, which is worthless. It is on this footing that we may rest secure.

The Established Church, "the only Christian body having mission from Christ to this land"! Just imagine this Church, with its blood-trodden history, and its intolerant spirit,—this Church which for centuries was an incarnation of the worst passions which ever befouled and disgraced humanity, having an exclusive mission from the pure and gentle Redeemer!

Mr. Mackonochie has a worthy disciple in Suffolk. It happens that at North Cove, in that county, as we learn from the *Suffolk Mercury*, there is a Wesleyan minister of the name of Solomon. There is also a Church curate of the name of Wadley. The curate's residence is so close to the Wesleyan minister's chapel that he can hear the sermons that are preached there. Having lately heard one sermon which excited more than usual irritation, he addressed to a respectable Wesleyan a letter in which he protested first against the Wesleyan minister's knowledge of Greek, and, secondly, against his claim to preach. After criticising the Greek, Mr. Wadley, having the sole "mission from Christ" in that parish, proceeds,—

But the fact is, the "preacher" to whom I have alluded is an impostor, as he ought to be told—an impostor in two ways; first, because he pretends to have a commission to minister and preach when he has none; and secondly, because he wishes those who listen to him to give him credit for being a fine scholar, when he is simply a presumptuous, prating dunce.

'Tis a pity that such Christian words do not carry conviction, and that people generally do not accept them as coming from persons "having authority." But such is ordinary Christian nature, that they provoke both question and criticism, as may be seen from the following from the *Mercury* :—

As a specimen of Christian liberality and real Apostolic feeling, the epistle before us is unquestionably a gem. The curate not only arrogates to himself the exclusive right to preach the Gospel at North Cove, but in the most ungentlemanly as well as unchristian spirit, he denounces his Wesleyan brother as an "impostor"; declares he preaches "pitiful nonsense"; and, finally, that he is a "presumptuous, prating dunce." For himself, he modestly claims to be "a person having some acquaintance with the Greek language" (very little, we imagine), and he charges the Wesleyans with enticing "people away from the godly prayers and sound, sensible teaching provided by the Church of England." This is a fine specimen of Christian charity and brotherly love on the part of one who is a servant in a political State-paid Church—in other words, who is maintained by a branch of the Civil Service. Do clergymen of the Church of England imagine for a moment that the people of this country will endure such arrogant presumption much longer, on the part of a dominant sect, who, not content with devouring tithes, endowments, and ecclesiastical revenues of various kinds, insolently turn round upon the very people who help to support them, and denounce them as impostors and the like? Surely if this can be quietly endured, Englishmen will give unmistakable evidence of sad degeneration! It is quite certain the union of Church and State must be severed if "peace on earth" is ever to prevail. As things now exist, pride, ambition, and envy have usurped the place of those characteristics which pre-eminently distinguish genuine Christianity.

We commend our contemporary's concluding observations to the special notice of the Wesleyan body :—

In the present case especially, we sincerely trust that the Wesleyan body will profit by the lesson they have just received, and that its members will ally themselves with those Nonconformists, who for years have patiently laboured, and are prepared to labour, to uproot a system which maintains the ignorant aspirants too frequently to be met with in "holy orders"—men not content with claiming Apostolic succession, but who denounce the real workers in the fields of Christian labour as "impostors" and "dunces."

It can scarcely be said, we hope, that the Mackonochies and Wadleys of the Establishment excite such a strong feeling as indignation; but the treatment of Dissenters by another class of Churchmen, who would patronise and pity at the same time, is rather calculated to ruffle one's feelings. A series of extraordinarily weak and badly-written letters, from a "Vicar of the Diocese of Norwich," is now appearing in the columns of a daily contemporary. This reverend gentleman is good enough, in one of his letters, to assure the public of the love of Churchmen towards all "devout Dissenters," and so forth. A correspondent of the same journal has, however,

taken him in hand, and in vigorous English has expressed some plain truths. What follows has been said before, but has never been said in better style :—

Every vicar in England ought to know that stuff like this makes Dissenters sick. We can scarcely even understand how gentlemen can possibly bring themselves to write about us in such a fashion. The "Vicar of the Diocese of Norwich" is kind enough to tell us that it is just permissible to hope that our best and most earnest efforts to do our fellow creatures good are better than absolutely nothing; that orthodox Dissent is better than Mormonism; and that if a Dissenter is a devout Christian, well, then, perhaps a "Vicar of the Diocese of Norwich" may in a manner condescend to love him. Good heavens! and if not, which would be the worse off, the devout Dissenter or the stuck-up Vicar? Which is the direst misfortune, to be without the right to sell your parishioner's bed for Church-rates, or to be without that most excellent gift of charity, the very bond of peace and of all virtue?

"Devout Dissenters," says our condescending "Vicar of the Diocese of Norwich," "you certainly are, I must admit, so much better than I feared I should find you. You are not a complete ass, you are not in the habit of committing bigamy, nor so very much married as a Mormon. Your rough and vulgar honesty can be tolerated by strong-minded people, and has even sometimes been preferred to the hypocrisy of an inefficient rector. Indeed I—I'm pleased to feel that I can really in a sort of way quite love you, but you know it's a dreadful thing to be out of the true Church, and you must not forget that it's scarcely fair to use our formularies; the creeds and our beautiful litany belong to the Church and not to Dissenters." Now vicars ought to understand quite plainly that if this is the way in which they are able to love us, we on the whole rather wish they wouldn't. The Church of England is just now in much greater need of patting on the back than English Dissenters. And to be plain, we would rather have a good sound slap on the face than the stupid and insulting compliments of a make-believe charity.

We are glad to see a new edition of the Rev. E. B. Conder's useful work, "Why are we Dissenters?" This work is written to explain and defend the principles of Evangelical Nonconformity as held by most Congregationalists and Baptists. It is divided into three parts, the first of which treats of the nature of a Christian Church, explains the differences between a Congregational Church and the Church of England, and gives the authority of the Scriptures in favour of the former. Uniformity and Schism are discussed in the second part, in which Mr. Conder not only defends the Free Churches from the charge of schism, but endeavours to prove that the Church of England is the schismatical Church. The argument under this head is very complete, and a more calm yet searching exposure of the despotic and unchristian attitude of the Established Church has seldom been given. In the third part, which is on the union of Church and State, Mr. Conder describes the nature of State control over the Episcopalian community, the character of the political power exercised by that Church, and the unjust and unscriptural method by which it is supported. Mr. Conder alludes, in a postscript, to the present condition of the Church. We quote his concluding remarks :—

The complete incapacity of the whole system of the Church of England to secure either uniformity of faith or Scriptural teaching has been demonstrated by the humiliating and unanswerable logic of facts. Amongst the Free Evangelical Churches of England the great Protestant doctrine of the supreme authority of Scripture, and the duty and right of private judgment, is universally held and taught. Amongst them consequently, unity (though not rigid uniformity) of faith and teaching is still found. It grows more and more evident that if England is to be saved from bowing her neck again to the yoke of superstition and priestly domination which our brave forefathers broke, as they thought for ever, she will owe her salvation, under God, to her Free Churches.

Mr. Conder writes with great clearness and great faithfulness. His work is an admirable manual of the principles of the Free Churches, and this new edition is issued at a most appropriate time. No such opportunity as the present was ever afforded for the dissemination of the views held by the Evangelical Nonconformists of England. Never have events so fully justified the separation of the Free from the State Churches.

Another way to solve the Church-rate question! When Sir Robert Peel even has at last given up the rate, and Mr. Akroyd talks only of "difficulties" in settling the question, a correspondent of the *Clerical Journal* writes to suggest the following method :—

Will you allow me the favour of submitting to the consideration of your readers, skilled in the law, the following question respecting the means of obtaining a Church-rate in a difficult parish? The parish polls sometimes two or three days, and after much exertion on the part of the clergyman a rate is carried; but the following course has been suggested as better :—Call a meeting and take no trouble to bring up supporters; fix the hour in the most valuable part of the day; when out-numbered in vestry, demand a poll next day for two hours, the chairman again fixing good working hours and taking no trouble to get up supporters. He will be out-numbered again. Repeat this process for several weeks in succession if necessary, or until the opposition are tired of losing half-day's work, and the rate is allowed. Can this legally be done after a poll has been had?

What a friend of the "Poor Man's Church" this must be who deliberately suggests that "the most valuable part of the day" to working men should

always be taken for a poll, and what confidence he must have in the affection of the poor for his Church! And how he would be stunned to find that he was acting illegally, and, after all, not by any means "tiring out" the opponents of a rate. We suppose that this man, too, has a "mission from Christ."

#### AN ADDRESS TO THE INHABITANTS OF GREAT BRITAIN AND IRELAND ON THE QUESTION OF CHURCH ESTABLISHMENTS.

BY A CLERGYMAN.

Fellow Subjects,—You are aware that in England, Ireland, and Scotland there are so-called Churches which have been established by Act of Parliament. These cost the whole country several millions sterling every year, though in England not one-half of the people are attached to the Established Church; in Scotland by far the larger proportion of active and independent minds are in the Free and United Presbyterian Churches; whilst in Ireland the great bulk of the population is Roman Catholic. These are indisputable facts which no honest and enlightened man can attempt to evade, and of which no subject of the realm ought to be ignorant. But are these facts consistent with justice and the public good? Is it, can it be, right, in the sight of God, or in the judgment of any good man, that the whole country should be compelled to pay for the support of the "religious" Establishments of less than one-third of the entire population? So long as the State is guilty of this great and obvious injustice, perpetrated in the name of religion, must it not to this extent be an unrighteous State? If the spirit of strict equity were allowed to operate freely within you, unmasking and removing every form of dishonesty or injustice, would not these State Churches disappear from the face of the earth? Such, it cannot be doubted, would inevitably be the result. Then, as it is your bounden duty to wipe away, to the utmost of your ability, every stain of iniquity, and to do what in your conscience you are convinced is right, you should labour to extinguish these Churches by every lawful means at your command. Such efforts would be in strictest harmony with the spirit of the Gospel, which is opposed to every injustice and to whatever interferes with true brotherhood and freedom. If, also, you will but attentively listen, with a single-hearted desire to know the real truth of the case, you will hear that God by His Spirit in your inmost souls is beseeching you and pleading with you to acknowledge the unchristian character of these ecclesiastical Establishments, and, acknowledging it, to renounce them for ever.

Moreover, you should all know that the authoritative teaching of these Churches is opposed to the pure Gospel of love and charity; that the true Gospel is therein persecuted, blindfolded, tortured, and slain; and that it is not permitted to arise from the sepulchre and lift up the light of its countenance in blessing upon the people. Of this you may, as you ought to, convince yourselves, by contrasting the misty and horrible doctrines of articles, creeds, and confessions, and, above all, the favourite dogma that man cannot keep the commandments of God, and that even his utmost endeavours to do so are in no degree conducive to salvation, with the holy and practical teachings of the Gospel, which are, that we should always prefer right to wrong, God's will to self-will, and from our very hearts should constantly do to others as we would they should do unto us. The lamentable results of this treason against the heaven-sent truths of the Gospel, and of this setting-up in their place of irrational and immoral dogmas which pander to the basest passions of mankind, may be clearly traced in the present condition of society, which to a deplorable extent is diseased, disjointed, and miserable. Nor can society in this or in any other country be healed save by the removal of State Churches and sectarianisms with their disorderly influences, by the renunciation of the false doctrines whereby they have so long riveted their pernicious sway upon mankind, and by the reception and practice, in their stead, of real Christianity, whereby alone that living and true Church could be built up which would be as a sound heart and a healthy brain capable of renovating the entire body of humanity.

In the next place, I would earnestly warn any amongst you who are parents against the sad mistake you would commit in training any of your sons for the ministry of an Established Church in which the Word of God is held in bondage, and no man with an enlightened and progressive mind is at liberty to do good by being thoroughly faithful to the truth which he knows. If, for instance, you should prepare any of your sons for the Church of England, you would inevitably contract their sympathies and prejudice their souls, constituting them as barriers to education, to national justice, and to every kind of progression and reform as far as spiritual things are concerned; you would dethrone their reason, making them the slaves of creeds and customs; you would give them habits of proud exclusiveness, teaching them to disdain their Dissenting brethren, as if they were not, equally with themselves, children of Him who is the Father of us all, and thus helping to keep up the unbenevolent and unchristian feeling which has broken the body of society in pieces; you would, for the sake of short-lived worldly distinction, sell them into slavery, from which, should they hereafter desire to act according to more enlightened conscience, they would be unable to emancipate themselves without tremendous efforts and incalculable sufferings; you would not only do great injury to their souls, weakening and cramping their best energies and retarding their true development, but you would also be assisting to prop up an ecclesiasticism which



is Providentially destined to fall, because in itself it is powerless for good and mighty for mischief, the good which is done within it being accomplished in defiance of the system; you would, moreover, be instrumental in propagating the pestilent ideas that State-made bishops are spiritual peers, that a State Church is a portion of the universal Christian Church, and that they, and they only, are true ministers of religion, who have received episcopal ordination; whereas, as Christianity plainly teaches, the ministers of religion are necessarily they who are themselves religious, whatever may be the nature of their occupation in the world. The Christian Church is in the lives of those who are ruled by Christian principles; and he only is truly spiritual, whether peer or peasant, or whatever may be his position in this life, who is thoroughly influenced by pure motives, and consistently governed by high convictions of duty. In support of the last-named truth, I may adduce the following words of Luther:—

It has been alleged that the Pope, the bishops, the priests, and all who people the monasteries, form the estate spiritual or ecclesiastical; while the princes, nobles, burgesses, and peasantry, form the estate secular or laity. A very pretty account of things, this! Let no man, however, be alarmed at it. All Christians constitute the spiritual estate, and the only difference among them is that of the functions which they discharge.

Having rationally satisfied yourselves that State Churches are but fitting instruments of selfish statesmanship; that they have no root whatever in Christianity as taught by the Gospels; that they are opposed to freedom, conscience, and justice—to true religion and national prosperity; that they have, in no inconsiderable degree, stood between God and the souls of the people, hindering as much as possible the diffusion of Christian light and neighbourly affection, which could alone unite in cordiality and harmony the hostile classes into which society is divided; that they nurture and strengthen the spirit of vanity, sophistry, and cruelty among the higher ecclesiastics, and often produce meanness, temporising, and untold miseries among the lower; that they tend to encourage the fatal delusion that religion is mainly the business of the clergy, whereas it is a life of goodness and usefulness from the Lord, equally binding upon everyone; and that they must be completely broken and entirely dispersed before men and nations can be really Christian and really prosperous and happy, by living, on principle, each for all the rest,—you ought, as a matter of sacred duty, to gather up your whole strength and work Christianly and manfully towards the overthrow of these gigantic evils, which have wrought terrible desolation upon the earth. The religious world, you should all understand, is in a state of transition. It is moving to higher ground. Much that has long been valued will for ever be left behind. Among the Providential changes which are impending is the extinction of political Churches. Then work vigorously and faithfully with Providence, never ceasing to war unsparingly against these churches till they cease entirely to exist, so only ceasing to war against Christianity and the real good, the spiritual and temporal well-being, of all mankind.

I am, fellow subjects, your real well-wisher,

WM. HUME-ROTHERY, Clergyman.

3, Richmond-terrace, Middleton, Manchester,  
Dec. 28, 1866.

#### RITUALISM.

On Sunday, at midday service at St. Alban's Martyr, Holborn, the censuring of persons and things and the elevation of the Elements were discontinued. The incumbent informed the congregation, by circulars distributed in the church, that he had been moved, "after consultation with other parish priests," to make such alterations in consideration of the legal opinion procured by the English Church Union, but "especially of the wish of the Bishop and the opinion of Convocation." However, before the consecration prayer the censor was brought in and incense burnt before the altar—"a mode of using incense allowed by ecclesiastical, and not disallowed by legal, opinion." The Rev. A. H. Mackonochie leaves no doubt as to what are his ideas relative to the Eucharist. He says:—

I believe, and therefore have taught, that in the Holy Communion the body and blood of Christ are present "really and essentially," as is by inference asserted in the rubric at the end of the Communion Service; are "verily and indeed (i.e. not figuratively, but as an existing reality) taken and received by the faithful (i.e. according to the theological meaning of the word, all Christians) in the Lord's Supper": therefore, that they are present there as an existing reality. I believe, and therefore have always taught you, that the "body and blood of Christ are" objectively "given" by the priest, objectively "taken" by every communicant, and subjectively "received and eaten by faith" unto salvation by such as come to the Lord's Supper with right disposition. I believe that (inasmuch as our Lord is one person, and incapable of division) this Presence is the Presence of God the Word Incarnate, not after a material or local, or corporeal or earthly mode of existence, but after a fashion supralocal, supernatural, "heavenly and spiritual," yet "real and essential"—not the less "real and essential" because "heavenly and spiritual," nor the less "heavenly and spiritual" because "real and essential." The Presence of the Godhead in the mortal body of the Son of Mary was not merely local, but infinite. It might improperly be said to be local, because the human body was a thing of space, and so local; but properly the Presence of God was infinite, supernatural, spiritual. So, in regard to the Holy Eucharist, I believe Him to be locally present only in heaven, which He has localised by His ascension in the flesh; but supralocally (as has been said by most thoughtful theologians) He is present, both in His Godhead and in His manhood—which He has taken unto His Godhead, though without making it like that Godhead ubiquitous—according to his own will, wherever and whenever the

sacramental conditions which He has laid down are fulfilled. This Presence I believe to be confirmed by the Word of Christ as spoken by the priest, through the operation of God the Holy Ghost, irrespective of faith or any personal qualifications either in the consecrator or receiver. I believe that the elements of bread and wine remain in their own natural material substance; yet that they are "after consecration not that which nature formed, but that which the benediction has consecrated and by consecration changed." God made bread and wine of the dust of the earth. God the Holy Ghost breathes over it in the act of consecration. It does not cease to be what it was before, but it becomes what it was not before—the life-giving body and blood of Christ. . . . I believe that He (Jesus Christ) sent His priests, as His Father had sent Him, to be priests in earth. I believe that by the power of this consecration, and by the continual presence which He has promised with His priests, He does now, as in heaven so in earth (here as there, although under earthly veils, Himself both priest and victim), offer in each Eucharist the same one all-sufficient sacrifice. I believe that our Eucharists are true sacrifices, not as separate and independent, not as repeated sacrifices, but because they are the continual presentation and pleading with the Father here on earth, of the same one Sacrifice once finished upon the cross and now presented and pleaded continually by Him in His own person in heaven—by Him too in a mystery on earth. I believe that in administering the Lord's Supper the priest gives to every communicant "verily and indeed" the heavenly food of this divine sacrifice; that every communicant takes from the priest "verily and indeed" this same food; that the wicked receive Him to their great condemnation, and that those who are prepared by God the Holy Ghost receive Him to life eternal. This I have been taught by the Church of England to receive and believe most warmly.

The *Daily Telegraph* has reason to believe that two legal gentlemen were sent to St. Alban's on Sunday week by one of the highest ecclesiastical authorities, to note down the doctrine taught by the incumbent, as the preliminary to active proceedings.

An anti-Ritualistic protest, signed by about 350 clergymen of the diocese of London, appears as an advertisement in yesterday's *Times*. Many names are "conspicuous from their absence." Neither of the deans has signed it, nor has either of the archdeacons. Only one Canon of St. Paul's (Mr. Champneys), and one Canon of Westminster (Mr. Conway), has signed it; the names of all the rest are wanting. Fifteen out of the twenty-seven rural deans have withheld their names. Neither of the preachers of Lincoln's-inn, the Temple, Gray's-inn, the Rolls Chapel, nor the Chapel Royal of Savoy, has signed it. Of the thirty prebendaries of St. Paul's, the names of twenty are absent. The names of only two out of the five rectors of Marylebone appear in it, the name of the chief rector being wanting. Amongst others which are not to be found are the incumbents of many important metropolitan parishes, such as the Rev. J. E. Kempe, Rector of St. James's, Piccadilly; the Rev. John Jennings, rector of St. John's, Westminster; the Rev. Dr. Evans, Rector of St. Mary-le-Strand; the Rev. N. Wade, rector of St. Anne's, Soho; the Rev. Berdmore Compton, Rector of St. Paul's, Covent-garden; the Rev. S. Hansard, Rector of Bethnal-green; the Rev. J. L. Ross, Rector of St. George's-in-the-East; the Rev. R. Lee, Rector of Stepney; the Rev. W. G. Humphry, Vicar of St. Martin-in-the-Fields; the Rev. Dr. Goulburn (Dean of Norwich), Incumbent of St. John's, Paddington; the Incumbents of St. Sepulchre's, Hackney, Stoke Newington, Barking, Hillingdon, Staines, Harrow, as well as many other city and outlying parishes of the diocese. Of the Broad Church clergy, neither Mr. Maurice nor Mr. Llewelyn Davies has signed the protest.

The *Pall Mall Gazette* learns from a trustworthy source that two laymen belonging to the Ritualistic party have each provided a thousand pounds, which they have banked and intend to use in promoting suits against certain Low-Church clergymen, should any attack, as is threatened, be made upon St. Mary Magdalene's, Munster-square, or St. Alban's, Holborn. Evidence of several notorious breaches of the plain letter of the rubric is said to have been obtained on the direct testimony of well-qualified observers at the parish churches of St. Marylebone and St. Mary, Islington, the clergymen of which have joined in protesting against Ritualism.

The Bishop of Chester, in reply to a memorial from 128 clergy of Liverpool and its neighbourhood against Ritualism, says that, in his opinion, no good result could be anticipated from any exertion of authority which cannot be sustained by law; that local circumstances admit of various degrees of embellishment in the public service "where such embellishment is not employed to symbolise doctrines repudiated by our Church"; condemns the elevation of the elements, or the use of other services unauthorised by law; and concludes as follows:—

I have no sympathy with ceremonial innovations or revivals. But while I offer my thanks to the memorialists for the respect which they express for my office, I will beg their permission to remind them that if the law is invoked for the suppression of errors on the side of excess, it must be expected that strict conformity to the rubric will be insisted upon whenever variations or omissions in any of the offices of the Church have come to have the sanction of custom.

The following address, got up under the auspices of the English Church Union, is in the course of signature, to be presented to the Lord Bishop of Salisbury:—

To the Right Rev. the Lord Bishop of Salisbury.

We, the undersigned priests, deacons, and laymen (being communicants) of the Church of England, desire to offer our humble acknowledgments to your lordship for the reasonable vindication of the doctrine of the

priesthood with which your lordship has met recent attacks upon that Scriptural and Catholic doctrine.

A memorial against extreme Ritualism, addressed to the bishop of the diocese, was adopted by a meeting of sixty clergymen, held in the Mayor's Parlour, at the Town Hall, Manchester, on Monday, without one dissentient vote. The meeting was private. The memorial is confined to the clergy of the ancient parish of Manchester. A number of clergymen unable to attend have signified their wish to join in the movement.

#### SIR JOHN GRAY, M.P., ON THE IRISH CHURCH.

Sir John Gray, M.P. for Kilkenny city, made a long speech on the political questions of the day at the mayor's inaugural dinner. Relative to the Irish Church question, he said:—

As I understand the position of that question at present, and as I read the signs of the times, no possible combination of statesmen professing Liberal opinions can come into office again with a hope of retaining power who will not make the settlement of the Church Establishment in Ireland a Cabinet question. (Cheers.) Last session the great difficulty that met the Irish members, when we went to prepare a resolution for the purpose of placing it upon the books of the House of Commons, was the absence of a specific plan of settlement. ("Hear, hear," from Mr. Bryan.) No matter whom we consulted, he said: "It is all very well as an abstract resolution, but what do you propose to do? Merely to pull down won't suffice. You must, if you take possession of the Church revenues, be prepared with some project for their allocation." (Hear.) In consequence of these objections they were obliged three times to change the form of the notice. We now feel, after the discussion that has taken place, after the failure of the champions of the Church to answer any of the facts brought forward against it—after the declaration of Mr. Fortescue and Earl Kimberley we feel that the question must be settled soon, and that the Irish people must very soon make up their minds as to what is to be done with the revenues. (Hear.) That is really the difficulty of the Church question. The Church question is practically declared to be one that must be settled, but the difficulty is to get men to agree as to what is to be done with the revenues.

Mr. Collis, T. C.: Give them to the old Church.

The Mayor: We don't want the money for our clergy or our Church.

Sir J. Gray: You have in this room an illustration of the very difficulty which I have been endeavouring to explain. My friend Mr. Collis, a Protestant like myself, says, "Give the revenues to the old Church." The Mayor, a Catholic, says, "Don't give a penny of them to the old Church." That is the difference of opinion we must avoid having in the House of Commons. If we want success we must not go to the House of Commons divided on the subject. If the Irish members go to the House of Commons without having their minds made up as to what they require, they will be met from every bench with the objection to which there can be no answer: "You have not yourselves come to an agreement as to what ought to be done, and how can you expect 500 gentlemen who know very little of Ireland except what they hear from you, to decide on a question on which you have not agreed yourselves?" If I might venture to make a suggestion, it would be this: Until the liberal public, ecclesiastics and laymen, throughout the country give such indications as to what should be done as will enable the Irish members to make up their minds upon some specific plan of action, which the Irish party will unanimously support, no proposition, I fear, can be effectually introduced into the House of Commons. (Cheers.) First let the country practically declare what mode of settlement will be most acceptable. Let the Irish members consider that declaration, and mould it into shape in conference, and then go into the House united, not advocating antagonistic projects, but resolved to act together, and they will conquer to a certainty. But if the representative of Limerick, or Cork, or Tipperary proposes a plan of settlement, and if my respected friend Mr. Bryan should stand up and say "I don't agree to that at all"—and if the member for Meath should say, "Both of you are wrong, something else would be better," the result would be that the House of Commons would discard all their proposals—the Church question would be driven back, and the Irish members, instead of standing in the position they now occupy from their unanimity in the past session, would become powerless because of their want of unity, and, having forfeited the respect of the House, would fail to exercise their proper influence. (Sir John Gray resumed his seat amid loud and continued cheering.)

#### CHURCH REFORM IN JAMAICA—THE BEGINNING OF THE END.

(From the *Liberator*.)

The last West India Mail has brought from Jamaica news which will be highly gratifying and encouraging to English Volunteers. Without waiting for the approaching expiration of the Clergy Act, the new Governor, Sir J. P. Grant, has begun cutting down the Ecclesiastical Establishment, and in a fashion which seems to indicate that the process of uprooting will follow that of reduction. It is believed in the island that he is acting under instructions from home, and that besides the step already taken, he will exclusively assume the nomination to Church livings, which has hitherto vested in the Governor and the Bishop alternately, and that several rectories will be abolished. Hitherto the expenses of clerks, organists, beadles, sextons, ringers, cleaners, choirs, and other expenses of the like kind, have, we believe, been defrayed out of an annual vote of the House of Assembly. That body having been extinguished, its powers are vested in the Governor in Council, and Sir John Grant has given notice that, after the 1st of July, 1867, the Episcopalian congregations must pay their own expenses, except as regards the support of the ministers, who will still receive the State stipends.

Strange to say, the Bishop of Kingston claims



credit for having proposed such a change to the Jamaica Government, and instead of heading a "Church-in-danger" agitation, or starting a Church Defence Association, he has addressed to his clergy a circular urging upon them the duty of accepting the new responsibilities "with all readiness of mind." This circular is of so significant a character, that we give the major part of it insertion in our columns, if it be only for the sake of Episcopalians in England, who need a similar stimulus and similar teaching:—

As you have perhaps already heard, it is the decision of the Governor in Council not to continue beyond the close of the present year the parochial allowances hitherto granted for ecclesiastical purposes.

I hope that you will, on due reflection, recognise the necessity, the equity, and the expediency of this measure, and that you will succeed in the endeavour to induce your congregation to accept their new responsibilities with all readiness of mind. The state of the finances imperatively called for retrenchment; and I concur in the opinion of the Governor, that a measure which would stimulate our congregations to make some personal efforts and sacrifices, for the due maintenance of Divine worship, would not be disadvantageous to the Church. "It will tend," as his Excellency remarks, "to make the Church more popular outside its own congregations," and it will tend to show those persons the mistake, who refuse even to pay for the education of their children, from the notion sometimes sedulously instilled into their minds by persons who are not of our communion,—that those who belong to the Church are to be exempted from all payments of the kind, the State being bound to provide for them. By this change, "the poor," as the Governor further remarks, "will not be affected; and those who are not poor, will be asked for but a trifling contribution in comparison with that with which they are supplied gratuitously."

You will do well to press this point upon the consideration of your people, and so to seek to convince them of the equity and reasonableness of the new demand to be made upon them.

The inevitable necessity for more reductions in the ecclesiastical expenditure has for some time been manifest; and judging no other mode of reduction to be so eligible as this, I myself proposed it to the Government in April last; and having more recently submitted it to Sir John Peter Grant, I found that it had been already under the consideration of his Excellency, and that there was an entire concurrence in our views upon this subject.

Though it cannot be denied that the system under which the stipends of Church officers have hitherto been granted was susceptible of much improvement, and the stipends themselves were sometimes excessive, yet I cannot contemplate without deep concern the distress which the proposed change threatens to bring upon some very deserving individuals. Many of our clerks are also schoolmasters, and gain no more than a competency from both offices combined—and there is reason to apprehend, not only that they will be exposed to want, but that some of them may be compelled to seek other means of support; and their schools may, in consequence, be closed. In my opinion, your very first care should be to endeavour to prevent this evil by means of special collections in augmentation of the stipends of these schoolmasters, at least for the next six months. In my own opinion, although no increase of the present educational grants will be practicable at so early a date yet, by proper legislative measures: viz. by an enforcement of the rule of demanding, in all cases, a moderate contribution from the parents of school children, aided by a better application and distribution of the various funds now available, a fair provision could be made for a greater number of masters than we have at present. A few of those whose stipends as clerks will be reduced, or wholly lost to them, will, I can venture to promise, find compensating employment as catechists and lay-readers. I have every hope that your people will cheerfully provide for the maintenance of congregational psalmody in as creditable a style as heretofore.

I earnestly hope that you yourselves, brethren, and many also of the people committed to your charge, influenced by a zeal for God's honour and an enlightened attachment to our Church, will undertake your new duties gladly and willingly, and that your offertory collections for the sick and the poor, and your contributions, now sent in from more than three-fourths of our churches, for missionary purposes, so far from suffering diminution, will rather be increased, as they surely will be, if your people duly remember the words of the Lord Jesus, how He said, "It is more blessed to give than to receive."

A Jamaica paper, in publishing this circular, is shocked at the "consummate sang froid" with which the bishop has "jumped Jim Crow" in this matter, and at the alacrity with which he assents to changes which do not affect himself and the benefited clergy.

After a life spent in advocating contrary views, he recognises the necessity, the equity, and the expediency of obliterating all salaries from 5*l.* to 60*l.*, but has not a word to say against the equity of a like dealing with the monster stipends so burdensome upon nine-tenths of the population who derive no benefits from their teaching.

But we have the charity to assume that the bishop is prepared to mete out equal justice in this matter, and that, when bishops and clergy are put—as they will be—on the same footing as the humbler functionaries of the Establishment, he will "recognise the necessity, the equity, and the expediency of the measure." Should it, however, be otherwise, his own circular will be a record against him, and he will find Episcopalians quite as ready as Dissenters to use it with irresistible effect.

#### "CONVERSATIONS OF CHURCH ESTABLISHMENTS."

—We are requested to state that, owing to unexpected difficulties, which all persons who have had experience of printing during the Christmas season will easily understand, the issue of this work has been delayed for a few days. To the many persons who have made application for it, we think we may state, with as much confidence as possible, that it

will certainly be ready *within* a week from the present time.

**THE ROMAN CATHOLICS IN ENGLAND.**—There are in England, in connection with the Roman Catholic faith, 1,415 priests, 1,014 churches, chapels, and stations, 63 communities of men, 204 convents, and 11 colleges. England is divided into 13 dioceses, to which there are attached 16 bishops.

**THE CONSCIENCE CLAUSE.**—The *Imperial Review* (new Tory paper) believes that it is the intention of her Majesty's Government to propose, early in the ensuing session, such alterations in the "Conscience Clause" as will remove the objections to its practical effects that are at present so strongly felt by all Churchmen.

**DIFFERENCES BURIED AT THE GRAVE.**—On Thursday last, at the funeral of the late Rev. Dr. Skinner, minister of the Presbyterian Church, Blackburn, the Rev. Dr. Robinson, of Trinity Episcopal Church, and the Rev. J. B. Lister, of James-street Independent Chapel, both of whom have been warm controversialists, walked arm-in-arm together.

**THE ST. MARTIN'S HALL LECTURES.**—We observe that the lectures on Sunday evening, promoted by the rationalists, are about to be resumed. The first will be given next Sunday evening, by Mr. Crawford, President of the Ethnological Society, his subject being, "The plurality of the races of men." It is to be "preceded and followed by sacred music." Why sacred?

**FLOGGED FOR HIS RELIGION.**—A Swiss citizen, a native of the canton of Uri, was some months ago flogged for having published a pamphlet against the Catholic religion. The Federal Assembly, to which he appealed, has just decided by a large majority that he was entitled to no redress, because flogging was an institution adopted in the code of the state of Uri, and that the Federal Assembly cannot interfere with the jurisdiction of that sovereign canton.

**THE PRIMATE, LORD WESTBURY, AND THE ENGLISH CHURCH UNION.**—It will be remembered that in delivering the judgment of the Privy Council, in the appeal case of "Parker v. Leech," Lord Westbury made use of some very strong language on the subject of the Holy Communion. The council of the English Church Union forwarded a formal protest against the "profane, irreverent, and flippant mode of speaking of holy tidings" adopted by the late Lord Chancellor, to the Archbishop of Canterbury, who in his reply expressed his great "regret at the tone and language of Lord Westbury," but declined to hold himself responsible for them.

**THE BISHOPRIC OF NATAL.**—The Rev. W. J. Butler, of Trinity College, Cambridge, Vicar of Wantage, has intimated to his friends that on Christmas-eve he received most unexpectedly tidings that the dean and clergy of the diocese of Natal had elected him their bishop. He adds that after most anxious consideration he has felt himself quite unable to decide between conflicting duties, and that he has therefore left the matter in the hands of those on whose knowledge and judgment implicit reliance may be placed. The persons referred to are understood to be the Archbishop of Canterbury and the Bishop of Oxford.

**SUNDAY TRADING.**—Arrangements are in progress amongst two bodies connected with the Church for introducing, in the forthcoming session of Parliament, a new bill in reference to Sunday trading. A meeting of what is called the "Sunday Rest Association" has been held under the presidency of the Archbishop of Canterbury, and a resolution adopted, asking the Lord's-day Observance Society to nominate two members to confer with two members of their own, to frame the proposed bill. The Lord's-day Observance Society wish to restrict Sunday trading altogether, while the other association seems inclined to permit it under certain circumstances and at certain hours of the day. Probably a bill will be introduced founded on a compromise. — *Sunday Gazette*.

**ARCHDEACON DENISON ON THE MANCHESTER EDUCATION SCHEME.**—Archdeacon Denison warns Churchmen not to be misled by the Manchester arguments. They are just the same, he holds, as were brought forward in 1861. The Archdeacon refuses to adopt the "education rate," not wishing, he says, to be a party to desecrating the word "education." On the two grounds that "school rate" is the sure way to "secular education," and that it creates a grievance of conscience to Church clergymen (that is, who think with the Archdeacon), he trusts that the proposal of 1866 will meet with the same fate as the proposal of 1861. Society, he thinks, is hardly in a condition to bear the strain of a new religious grievance.

**ILLEGAL CHURCH-RATE AT THORNER.**—Mr. Thos. Hart, a farmer, residing at Thorne, was summoned on Tuesday before the West Riding magistrates, at the Leeds Town-hall, for refusing to pay 19*s.* 4*d.* for Church-rates. Mr. John Elsworth, one of the churchwardens of the parish of Thorne, proved that he had demanded the sum of 19*s.* 4*d.* from the defendant, under a Church-rate laid on the 6th of June, 1866, at a vestry-meeting duly presided over by the vicar, who signed the rate. In cross-examination by Mr. J. M. Barret, witness stated that the notice calling the meeting at which the rate was laid, which was held on a Wednesday, was posted at the church doors on the preceding Sunday. Mr. Barret then objected that the rate was illegal, inasmuch as the proper legal notice—three clear days—had not been given of the meeting at which it was laid. This was fatal to the case, and the summons was dismissed.

**CITY TITHES.**—On Wednesday the parish of All-hallows Staining summoned the Ironmongers' Company before the Lord Mayor to recover 186*l.* for tithes due in respect of their hall in Fenchurch-street. It appeared that the Company had paid this tithe for

many years, but now claimed exemption under an Act of Parliament of the reign of Henry VIII. The parish registers were produced, which proved that in 1719 they paid 3*s.* 4*d.*; and continued to do so till 1747, when the amount was raised to 17*s.* 3*d.*; in 1802 it was 2*l.* 4*s.* 9*d.*; in 1851 it increased to 30*l.*, and afterwards to 50*l.*; and now it was about 100*l.* a-year. The Lord Mayor thought the onus of proof that the hall did not pay tithes prior to the Act of Henry VIII., which was one of exemption, lay with the company, and decided in favour of the parish.

**SIR ROBERT PEEL AND THE CHURCH-RATE QUESTION.**—Sir Robert Peel attended a meeting at Tamworth on Monday night, on the subject of building a new grammar school, and in the course of a long speech on local affairs generally, he observed that Tamworth was again in danger of being involved in the large legal expenses of contesting a Church-rate. He wished to take that opportunity of declaring in the presence of his constituents that he objected in the strongest possible manner to every attempt to make Dissenters or Roman Catholics contribute to a rate for the maintenance of the Established Church. He believed a tenant of his own—a gentleman named Redfern, a Roman Catholic—was required to contribute to the maintenance of the services of the Established Church in that town. He (Sir Robert Peel) would not have it. He entreated his constituents not to allow themselves to be dragged into incurring huge expenses. They had enough to do with their money in the way of promoting the welfare of those among whom they dwelt, without wasting it fruitlessly on objects which were really not worth insisting upon in the way they had been insisted upon in that borough.

**CONVOCAION AND THE WEEKLY OFFERING SYSTEM.**—At the forthcoming meeting of Convocation the subject of the weekly offering will be brought forward by the Rev. William Emery, of Maryland Point, Stratford, who intends to move the following resolutions:—"That a committee be appointed to collect information and report to the House upon the present condition and practicable extension of the system of weekly offerings, or weekly offertory. That a committee be appointed of this House to report upon the absence of large and important classes from the public services of the Church of England, and the connection, if any, of such absence with the present system of appropriation of seats in the majority of our parish churches. That a committee of the House be appointed to consider and report whether the parochial system in large towns has failed, as alleged, and whether any, and what measures seem desirable and practicable for extending, modifying, or supplementing such parochial system. That a committee be further appointed to consider and report upon the practicability of furthering Church extension by means of rural deaneries and diocesan action."

**THE NEW OXFORD PROFESSOR.**—"F. A." writes to the *Daily News*:—"You want to know the reason why Mr. Mansel, whose name is entirely unknown as a student of ecclesiastical history, should have been appointed to teach that subject in the University of Oxford. If you look into the *Globe* of Wednesday evening, you will find it. It is there stated, amid much irrelevant matter, that at the last election for the University Mr. Mansel was a vice-president of Mr. Gathorne Hardy's committee. This, however, is a very mild way of putting it. Mr. Mansel was, in truth, the soul of the movement by which Mr. Gladstone was ejected from the representation of the University. In that work many were busy in their several ways, but it was his to 'ride the whirlwind and direct the storm.' This appointment, with its canonry, can only be considered as a reward for services rendered to Lord Derby's party. Mr. Mansel is a clever man, and far be it from me to say that he could not get up ecclesiastical history, or chemistry, or Sanscrit, or anything else that he might think it desirable to know, although men do not usually enter upon new studies when they have passed the middle age. But most persons will be of opinion that this is not the way in which professors at Oxford should be appointed."

**MUNICIPAL CORPORATIONS AND MAYORS' CHAPLAINS.**—A citizen of London sends a sermon preached—so says the title-page—before the Lord Mayor, Aldermen, Sheriffs, Common Council, and Liveries of the City, on the occasion of the recent election of Lord Mayor, for which "admirable discourse" he received the thanks of both the Court of Aldermen and the Court of Common Council, with a request that he would print the same—at the Corporation expense. This sermon is on "National Religion," and is about as weak a vindication of Church Establishments as most of the many effusions of the like kind. We notice it only because of the absurdity of the whole thing. For, in the first place, we are assured that not more than a dozen persons were present to hear it, and that among the officials to whom it was addressed were a Jew, two Wesleyans, a Unitarian; and, in the next place, a large section of the Corporation who have thanked the preacher, wholly reject his theory, and would, if they read his sermon, ridicule his reasoning. The whole thing—attendance at church, vote of thanks, and sermon printing; everything except the fifty guineas voted to the chaplain—is evidently a mere farce; and we beg to ask the Dissenters who belong to the Common Council of London why they are parties to it?—*Liberator*.

**SUCCESS OF WESLEYAN MISSIONARIES IN CHINA.**—Communications have recently been received from the Rev. J. Innocent and the Rev. W. N. Hall, who went out from Sheffield as missionaries to China, in which they speak of the great success now attending their labours. Chin-Chia-Tai is a sequestered village in the north of China, nearly 150 miles from any mission station, and where, until recently, a Protestant



missionary had never set foot. The village contains about a hundred families, and is the centre of a large number of similar villages. Some time ago an old man living in the village, in his search after truth, visited the mission-house at Tien-tsin. He was deeply impressed with what he heard, and on his return home, he took a number of tracts with him. His neighbours heard with eagerness what he had to say, and a messenger was sent to the mission-house, for a teacher to further instruct them in Divine truth. One was sent, and the people came from the villages near to learn, and the result is thus described by Mr. Innocent:—"Mr. Hall and I baptized on one day forty-five persons—twenty-eight men and seventeen women; and many others whom we examined are in a hopeful condition, and may soon be admitted to the fellowship of the church." The success which has attended the efforts of these devoted men is believed to be almost unparalleled in the history of missions in China.—*Sheffield Independent*.

**SUDDEN DEATH OF A CONGREGATIONAL MINISTER AT BRISTOL.**—We regret to have to record the death of the Rev. J. A. Pratt, pastor of Kingsland-road Chapel, one of the most popular ministers of the Independent denomination in this city, which sad event took place on Friday, very suddenly. The rev. gentleman officiated at his chapel on Thursday, and although he did not appear to be in his usual good health, yet his indisposition was not sufficient to create any alarm. His illness, we understand, increased; and on Friday afternoon he died at his residence, Easton-road. The deceased minister was greatly liked by his congregation, and amongst his large circle of friends there were none who did not welcome him in the most hearty manner, his genial, good-hearted, and amiable disposition having made him beloved by the whole of his friends and acquaintances. To the school children of nearly every chapel in connection with the Independent body in Bristol he was especially well-known and beloved; and for a long number of years, on the occasion of any school gathering, the deceased has been the particular favourite of the children. No minister that we know was more happy in his addresses to the young than was Mr. Pratt, and his appearance at any tea-meeting or social gathering was safe to elicit a most hearty and cordial welcome.—*Bristol Mercury*.

**THE "CHRISTIAN YEAR."**—Mr. Hubbard, M.P., writes to the *Guardian* in condemnation of the "real presence" alteration in the "Christian Year." He says:—"The blessings which have arisen to the present generation of English Churchmen from the teaching of Keble's hymns are so priceless, and those which it may confer on future generations so immeasurable, that Keble's executors will, I trust, retrace a step which will materially detract from the circulation of the 'Christian Year,' and impair the confiding love which is entertained for the name of its honoured author." Dean Ramsay, writing from Edinburgh, begs that, if possible, what has been done may be undone. "The alteration," he says, "was uncalled for: the general effect will be very sad. I am quite sure that in Scotland the effects will be what Dr. Pusey and Mr. Liddon would themselves be the first to deplore. The 'Christian Year' has exercised the happiest influence amongst us. It exhibited deep and earnest piety in connection with Church of England theology, but with no special mark of extreme opinions. Just as Watts and Doddridge wrote popular hymns with no savour of Dissent, and as Toplady wrote hymns without the brand of his ultra-Calvinism, so Keble wrote beautiful and pious lines which were cordially received without suspicion by Episcopalians of all shades of opinion and by many Presbyterians of all denominations. The whole aspect of the case will be changed by this alteration. Keble will be held up as the champion of the Romanist party in the Church of England. A few hesitating expressions of a man who had passed his threescore and ten will be made to counteract the happy effects of ninety-five editions of the 'Christian Year.' I had hoped to see a noble contribution from Scotland of a general character to the memory of the sacred poet. With the proposed alteration it cannot be—I speak at least for myself, and I believe I speak for others. Is it too late to recall the decision?"

**A RITUALIST CHURCH IN 1867.**—You enter one of the churches in which this high ritual is performed. At the end of the chancel, on an elevation ascended by several steps, you see the communion-table, placed altar-wise, and which is covered at different seasons by a succession of differently coloured and richly ornamented cloths. Over the altar, and all but resting on it, you see a cross of some feet in height, thrown into strong relief, so as to be the most conspicuous object from nearly every part of the church. On the surface of the altar is the "clean linen cloth" prescribed by law; but with it you see a profuse display of flowers, with a number of strange ornamental cloths covering the vessels used in the service. On either side of the altar is a tall candlestick, with a candle in proportion to it. Before the priests enter to begin their part in the performance, a man—whose presence crossing the empty chancel reminds you of a stage servant, except that no stage servant ever appeared in such livery—proceeds to light the two candles, though it is still noon-day. Near the two candlesticks thus put into requisition are two much larger, with branches exhibiting some score or two of candles, all of which are lighted on special occasions. When the procession of priests and acolytes enters, the initiated of the congregation bow in token of reverence. The official persons then bend in silence towards the altar. The priests are clothed in a surplice, over which is a cope—a cloak fastened on the chest, open in front, and descending to the feet. These copes are generally of some bright colour, often brilliant

with gold and other ornaments. On the back of the celebrant—the priest who administers, and who takes the centre place before the altar—a large cross may be seen. The other priests assist in the service, and read the Gospel or Epistle for the day from lecterns placed on either side the altar. Before the services devolving respectively on these persons are performed, the acolytes flame the incense in their thuribles, and cast the hallowing odour over the celebrants, and over the sacred books, one of their number advancing presently to the gate at the entrance of the chancel, from which he sends forth the grateful fragrance right and left toward the people, dispensing to them sanctity and benediction. In the offering of prayer, the faces of the clergy are always toward the altar, their backs toward the people. All the other parts of the service become scarcely intelligible to a stranger, from their being so strongly, and often so badly, intoned. When the moment arrives in which the elements are supposed to be consecrated, priests and people all kneel in long silence. Incense fills the place. Subdued and tender music is designed to hush the soul into deepest worship, as the bread becomes truly the body, and the wine truly the blood, of the Incarnate One, and both elements are made to include, not only the flesh and the blood of the Saviour of the world, but the soul, the divinity. No marvel after this if the priestly pretensions of these men are found to be almost unlimited.—*British Quarterly Review*, January number.

**COLONEL AKROYD AND THE CHURCH-RATE QUESTION.**—Colonel Akroyd, M.P., in speaking at the annual meeting of the Halifax Church Institute on Monday evening, said that with respect to the proceedings in Parliament in reference to the Church, the only matter of any importance was the Gladstone compromise on the Church-rates difficulty. That compromise was not very thankfully received by the Church generally, and one could hardly be surprised at the cold reception; for though it professed to retain much of the machinery for levying Church-rates, still by abolishing the legal power of the enforcement of payment, it in point of fact rendered Church-rates little more than voluntary subscriptions. The Church-rate question, however, was assuming another phase. The question had been suggested to many who had been advocates for the repeal of Church-rates—what was to become of the Church property—in whose hands would be invested the ownership if Church-rates were abolished? The theory now was that the parish churches were the property of the parishioners of the districts. If, however, everywhere were abolished the power of levying Church-rates, into whose hands would be surrendered the care of the Church? Mr. Buxton, who had been an advocate for the repeal of the Church-rates, had admitted the difficulty of the question. Then in some cases there might be in a district a majority in favour of Ritualism—persons with strong tendencies towards the Church of Rome, who might carry the property into the hands of a section of the Church. Then the question must present itself to Dissenters—were they prepared to give up their share of the Church property—were they willing for the sake of avoiding Church-rates to allow the confiscation of the property to the Churchmen of each parish; to give up their future claims and rights and those of their posterity? The new Government might deal with this question and obtain a settlement. Nevertheless, all must admit that the Church-rate question was surrounded with difficulties.

**A GENUINE EVANGELICAL ALLIANCE IN MASSACHUSETTS.**—The Puritan State is ever, like the Athenian, seeking some new thing. Unlike that, however, it seeks novelties that unfold higher truths and blessings than have yet been conferred on man. Of this class is the Christian Convention that assembled last Tuesday and Wednesday in Tremont Temple. A few weeks since the Boston Young Men's Christian Association issued a call endorsed by clergymen of the Congregational, Baptist, Methodist, and Episcopal Churches, inviting each Church in the State to send its minister and a lay delegate to a Christian Convention. The Convention spent two days in prayer and in debating questions of practical Christian effort. Its president was the Hon. Joseph Pond, president of the Massachusetts Senate, assisted by Lieut.-Gov. Claflin and other notables of the State. The absence of all polemic discussions from its proceedings marks the difference between this age and those that are past. The topics which these clergymen discussed were not the modes and subjects of baptism, the apostolic succession, polity or prelacy, free-will and decrees. Not a hint that such vital themes separated them either appeared in the proceedings or found a home in their hearts. Yet they were not without themes of debate. Many and vital were the topics considered. But they all belonged to the sphere of the doing, not the thinking. How shall the neglected classes be reached? How shall empty churches be filled? How shall the Sabbath-school be made more efficient in winning souls to Christ? How shall our devotional meetings be made more interesting and profitable? Such were the themes to whose elucidation the great doctors of to-day devoted themselves. Freely among them spoke the laity; all except the female portion thereof—the rights of women not having yet entirely submerged this barrier. Dr. Nicholson and Dr. Hague joined Episcopal and Baptist hands in these debates. Professor Park and Dr. True showed how nearly identical were Congregationalist and Baptist. Over all, and through all, and in all, seemed to flow that spirit of unity, love, and power that binds the universe and the heavens in one. The crowds that thronged to every meeting testified to the depth of interest the occasion had excited. The thoughts suggested, though eminently practical, are of far less consequence than

the animus imparted. It is the first of such conventions ever convened in the land. It will not be the last. Other States will catch the flame, and gatherings of all the Churches will show the folly and sin of Church pride and separatism. It will also show that Churches and States are but parts of a Christian body, whereof is one Head, one Soul, one Life, one Love, eternal and divine.—*New York Independent*.

**AN AMERICAN MULLER.**—We have all marvelled at that heroic work of faith—the orphan house of Mr. Müller. Dr. Cullis, of Boston, struck with the simple character of the institution in England, founded, two years ago, the Consumptives' Home. The worthy doctor prayed daily for Divine direction, and asked the Lord whether it was His will that the work should be commenced. The answer came in January, 1864, through a person who sent in the first donation of one dollar. In April ten dollars and sixty cents were given. Prudence required that there should be no great haste, and so it was not until August that a house was purchased. When the enterprise became known, articles for furnishing the apartments and for housekeeping were freely given. "I am now praying for funds," remarks the doctor in his diary, "as we are in want of sheeting, blankets, comforters, towels, and such things." In September the house was dedicated by appropriate religious services, and in a few days the first patient entered the hospital. The doctor accomplishes everything by prayer and faith in God. He asked for nurses, and one offered her services gratuitously at once. "A poor woman sends a gold chain; a private patient pays a bill of thirty-two dollars which the doctor had given up as good for nothing, and he gives it to the hospital." Little children also subscribe, and "present the money to the Lord," and a lady dying with consumption gave five hundred dollars. There are no balances, but the doctor acknowledges at the close of the month that God has wrought great things for him. In his journal he says:—"This noon I found myself short of money; and knowing that I should need some for the work this afternoon, I asked the Lord either to send me a donation or to put it into the hearts of some of my people who are indebted to me to call and pay their bills. Before tea four bills were paid, and a donation of four dollars given to the work." To those who charge him with fanaticism, Dr. Cullis says there is no *perhaps* in the promise of God. Here is a curious incident:—"The home originated a beautiful revival of an old Jewish custom: yesterday a basket of beautiful grapes was left at the door of the home. To-day, when the basket was called for, the matron inquired whom they were from. 'It is no matter about the name,' was the reply; 'it is a small gift, but it is the first time our vine has borne, and these were all; so we thought we would send them here.' An offering to Christ's suffering ones is an offering to the Lord." At the close of the first year, the doctor thankfully observes:—"In answer to prayer, the Lord has given in cash, 5,916,28 dollars. Expenses, 5,916,28 dollars; leaving no balance in the treasury. But there if the never-failing bank on which to draw, where the drafts are never dishonoured. The work was commenced with only a little over three hundred dollars in money, but in strong faith in God's promises; and never has the promise failed. Not a day since the work was dedicated to the Lord has He failed to send His daily gift of some kind." No money, but nine patients at the beginning of the second year, yet throughout the twelve months there was no lack. I need hardly say that the home is a Christian one, and the object of all who help in the work is to bring the souls of the patients to Christ.—*Freeman*.

## Religious Intelligence.

### THE WORKING CLASSES AND RELIGIOUS INSTITUTIONS.

It has now been definitely arranged, we understand, that the proposed conference in reference to the above subject is to be held at the London Coffee House, Ludgate-hill, on Monday, the 21st inst., the chair to be taken at two p.m.—a time which is found better to suit working men than the morning, and it has been arranged that there shall be a break of half an hour for refreshment, so that, if necessary, the proceedings can occupy the whole evening. The circular convening the conference is signed by the Revs. Dr. Miller, of Greenwich; W. W. Champneys, of St. Pancras; R. Maguire, of Clerkenwell; F. Denison Maurice, James Amos, of Kent-street, Christopher Nevile, Dr. Guthrie, of Edinburgh; Mr. Hughes, M.P., Mr. Goldwin Smith, Mr. J. M. Ludlow, Mr. Samuel Morley, Mr. Edward Miall, Mr. Solly, of the Working Men's Club and Institute Union; the Revs. J. B. Brown, Newman Hall, A. McAulay, Samuel Martin, G. M. Murphy, and Edward White (honorary secretary of the committee of invitation), and some half-dozen of the intelligent artisans of London—viz., two engineers, a painter, a dyer, a printer, a carpenter, and a cabinet-maker. The course proposed to be adopted is described in general terms by the circular of invitation, which states that "it is not proposed to include within the scope of the Conference the expression of objections which may be felt to the truth of Christianity, or to consider the evidence of particular doctrines which may be incidentally referred to; but only to inquire what are



the objections, political, theological, or social, entertained against existing religious organisations by those who do not profess antagonism to the Christian religion, and to ascertain how far such objections really account for the alleged alienation of working men from the churches. With this limitation in the object of the Conference, the freest utterances will be invited from all parties, in the hope that mutual explanations may ultimately lead to a better understanding and practical improvement." From various sources a list has been obtained of about a hundred picked working men of the metropolis, adapted to promote the object in view, and representing various phases of opinion, except that which rejects Christianity; and it is expected that at least one half of that number will be present. A number of ministers and laymen connected with various Christian churches have also been invited to attend the Conference. The speakers will be chiefly, though not exclusively, working men, and such arrangements will be made as will, it is hoped, without limiting free discussion, obviate all tendency to confusion in so novel an assembly. As the accommodation at the London Coffee House is restricted, the committee have been able to invite only a limited number of visitors. We understand, however, that arrangements will be made for reporters, and for securing a full report of the proceedings for subsequent publication in a separate form, should the committee deem it necessary.

**THE WEEK OF PRAYER.**—The first meeting in connection with the week of prayer under the auspices of the Evangelical Alliance was held on Monday morning in Freemasons' Hall, Great Queen-street. The weather was very unfavourable at the hour of meeting, and the attendance was much larger than under the circumstances could have been expected. The chair was occupied by Captain Trotter, in the absence of the Earl of Chichester through indisposition. The chairman was supported by the Revs. James Davis and Dr. Schmettan, secretaries of the Evangelical Alliance, the Rev. Andrew Murray, of Capetown, &c. After a few moments spent in silent prayer, the meeting was opened with a hymn of praise. After a few introductory remarks, the chairman read passages from the 103rd Psalm and the 9th chapter in the Book of Daniel, after which Mr. Stabb and the Rev. R. H. Killick offered prayer. The address of the morning was delivered by the Rev. Andrew Murray, of Capetown.

**SUNDAY EVENING SERVICES.**—On Sunday evening the services under the dome of St. Paul's Cathedral were resumed for the first time in the present winter, and a large congregation was attracted, though the weather was damp and dreary. The interior of the dome was lighted up by a single row of gas jets encircling it on about a level with the floor of the whispering gallery; the great organ, played as heretofore by Mr. Goss, was brought into requisition; and there was an amateur choir, conducted by Mr. Buckland. The prayers were read by the Rev. W. J. Hall, one of the minor canons of the Cathedral, and the Lessons for the evening by the Rev. Canon Melville. At the conclusion of the devotional part of the service the Dean of Norwich, Dr. Goulburn, preached an eloquent sermon from the text, "Redeeming the time," which was listened to throughout with great interest. In St. James's Hall the afternoon service was conducted by the Rev. Newman Hall, LL.B. and the Rev. James Garner preached in the evening. The service in the Britannia Theatre was conducted by the Rev. J. J. Sargent, and that in the Sadler's Wells Theatre by the Rev. Samuel Manning.

**THE CONGREGATIONAL CHURCH, KENTISH TOWN-ROAD.**—On Tuesday evening a testimonial, consisting of a gold watch and chain and a purse of 125 guineas, was presented to the Rev. James Fleming, who has for thirteen years been minister of this church, by his numerous friends and admirers. The rev. gentleman, who is in bad health, has been persuaded to take a few months' holiday for the purpose of recruiting his health; it was therefore thought a fitting opportunity for presenting him with a small memento of their esteem for him. After partaking of some refreshment, the company adjourned to the church, where the presentation took place—Mr. Saville in the chair. Amongst those present were Messrs. Bussey, G. Smith, Milburne, Wilden, Storr, and Deeks. The testimonial was presented by Mr. Milburne, who highly complimented Mr. Fleming upon his willingness always to do all in his power for the good of his congregation, and he could assure him that subscriptions to the testimonial had been received from the humblest of his congregation. (Cheers.) Mr. Fleming, in accepting the testimonial, said that he not only prized it for its intrinsic value, but for the goodwill it embodied; and he hoped after a few weeks' retirement he would return to his church, and through the will of God be spared amongst them for some years to come. The watch, which is a splendid one, contains the following inscription:—"Presented, with a purse of 125 guineas, to the Rev. James Fleming, by his church and congregation of Kentish-town, as the expression of their esteem and affection.—Jan. 1, 1867." Mr. Bussey, the Rev. Mr. Daw, and other gentlemen having spoken, the proceedings of the evening were

brought to a close by the Rev. James Fleming offering a short prayer.

Lord Adelbert Cecil has resumed his religious services at Stamford.

**TAVISTOCK.**—At a public meeting held on the last evening of the old year, the Rev. E. Miller was presented, by the members of his late church and congregation, with a valuable timepiece, accompanied by a written address expressing regret at his having resigned his charge, and the earnest hope that he would be useful and happy in another.

**CURRY RIVEL, SOMERSET.**—At the close of the usual services on Wednesday, January 2nd, thirty-eight volumes of books were presented to the Rev. W. J. Bull, the pastor of the Congregational chapel in this large village. On the inside cover of each is ornamentally printed in blue and gold:—"Presented to the Rev. W. J. Bull by his affectionate congregation as a token of their esteem and regard for the faithful and devoted manner in which he discharges his duties as a Christian minister.—Jan. 1, 1867."

**ALBION SCHOOLS, ASHTON-UNDER-LYNE.**—On Thursday morning, an exhibition of a very interesting and miscellaneous character was opened at the Albion Independent Sunday-schools, Ashton-under-Lyne, by Sir James Watts, the proceeds of which will be applied to the reduction of the school debt. These premises, which are very large and commodious, and comprise a large hall, lecture-room, and several classrooms, were built in 1862, at a cost of 11,000*l.*, of which 5,000*l.* was raised at the time. The present exhibition was designed (together with a bazaar, to be held in May next), to wipe off the debt remaining on the building, amounting to 6,000*l.* The exhibition is held in the large hall, which has been decorated with great taste. Besides Sir James Watts, there were present Mr. Hugh Mason, Mr. A. Buckley, Mr. D. Buckley, Mr. G. H. Kenworthy, Mr. J. Galt, Rev. J. Page Hopps, Rev. T. Green, Rev. J. Hutchinson, and many others. The exhibition will remain open a fortnight.

**OSSETT CONGREGATIONAL SCHOOLS.**—The paying off the debt on the above schools has been the occasion of much rejoicing by the Sabbath-school teachers, the building committee, and congregation. The building is a substantial structure, in every way adapted to the purpose for which it was erected. Though belonging to the Independent denomination, the whole town was interested in the work, as there was not, previously to its completion, a commodious room in the town for public purposes. A public tea was held in the Assembly-room on Tuesday, followed by a public meeting. Addresses were delivered by Independent ministers of the neighbourhood. The room, which seats about 700 people, was crowded, and there were not less than 800 persons present. The report, read by Mr. Joseph Ellis, showed that the building was commenced on the 25th of May, 1864, and completed and opened on the 13th of September, 1865, by the Rev. Dr. Campbell, of Bradford. The entire cost was 2,933*l.* 10*s.*; and the subscriptions, including a donation of 50*l.* from John Crossley, Esq., of Halifax, were 2,934*l.* 11*s.* 3*d.* The Rev. S. Oddie presided.

**JARROW, NEWCASTLE.**—On New Year's eve the congregation of the Baptist chapel at Jarrow had a tea and public meeting on the occasion of the opening of their new schools. The meeting was presided over by Councillor Imeary, of South Shields, who introduced the business of the evening, after which the Rev. Mr. Morgan, the minister of the chapel, gave a short history of his work in Jarrow. He showed that in November, 1865, the congregation was composed of about thirty members, and now it had increased to about 400; out of that number they had about seventy-four baptized members. In the Sabbath-schools at Jarrow and the branch at Hebburn there were upwards of 400 scholars in regular attendance. There is also a "Band of Hope" attached to the congregation. In referring to the new buildings which they had already erected, and those that were yet to be added, he stated that the room in which they were assembled was the school-room. It was sixty feet by thirty, and calculated to hold 400 children; while on the south side was another room, not so large, which is intended for an infant-school. At present church service is performed in the schoolroom. When the church and parsonage is built it is estimated that the cost of the whole will be between 2,000*l.* and 3,000*l.* The Revs. C. Weir, W. Stead, J. Ellerby, and W. Anson also addressed the meeting.

**PARK CONGREGATIONAL CHURCH, LLANELLY.**—The Rev. John James, who has been for five years and a half minister of the English Congregational Church, Llanelly, being about to remove to "Hope" Chapel, Clifton, a tea-meeting of the church and congregation to take farewell of Mr. and Mrs. James, was held in the schoolroom on Wednesday evening, December 19th. After the friends had partaken of the good things provided, Mr. Maybery, one of the deacons, was moved to the chair. Having spoken in the highest terms of Mr. and Mrs. James, he called upon Mr. B. Howell, the Rev. T. Davies, Siloah, the Rev. L. D. Bevan, LL.B., of London; Mr. D. Edwards, and others, to address the meeting; all of whom referred to the guests of the evening in highly eulogistic terms, and spoke of the happiness which had prevailed in the church during Mr. James's pastorate, and of the good work which the minister and his wife, aided by the people, had been permitted to accomplish, especially in the erection of the beautiful edifice, "Park Congregational Church," which is an ornament to the town and a credit to Nonconformity; and in getting up the bazaar, which

greatly aided the building fund. Mr. James in a brief address responded and wished his friends all good-bye. Mr. James has been presented with many mementoes of friendship, and with a goodly sum of money subscribed by his late charge. He entered upon his new duties at Clifton last Lord's-day.

**NEW SCHOOLS AT OVER DARWEN.**—On Tuesday afternoon the foundation-stone of a new day and Sunday-school in connection with Belgrave Independent Chapel, Darwen, was laid by Mr. Eccles Shorrocks, of that town. The building is intended to be a handsome and commodious one, in the Gothic style of architecture, fronting into Bolton-road, and capable of accommodating 700 children. The cost is estimated at about 2,000*l.* Mr. Bates, of Manchester, is the architect. After a brief address from the Rev. J. M'Dougall, the pastor of the chapel, the ceremony of laying the stone was gone through, and Mr. Shorrocks, in addressing the assembly, said that it might not be out of place for him to remind them that that building, like everything else belonging to them as Independents, would be raised and supported entirely on the voluntary principle; and he felt sure that if they reflected upon what this principle had done for the country, they would have no reason to be ashamed of it. (Cheers.) It was by this principle that a very large proportion of the religious institutions of this country were maintained, and even the Church of England had made much more progress during the last few years by the use of it than by relying upon the assistance of the State. He considered, therefore, that the progress they had hitherto made by the development of this principle should encourage them still to rely upon it, and it alone, for the further extension of the principles of religion.

**LIVERPOOL.**—The foundation-stone of a Welsh Independent chapel was laid at the corner of Park-road and Northumberland-street, Toxteth Park, Liverpool, on New Year's-day. The cost of the building, including the site and other expenses, will be about 5,500*l.*, of which 1,100*l.* have already been subscribed, including a donation of 125*l.* from Mr. Samuel Morley, and another of 10*l.* from Mr. William Rathbone. It is expected that 1,800*l.* will be realised by the sale of the old chapel, so that, in all probability, by the time the new building is completed the debt will not exceed 2,000*l.* A large number of persons assembled to witness the ceremony, and amongst them were the Rev. Enoch Mellor, M.A. (minister of Great George-street Independent Chapel), the Rev. Noel Stephens (minister of the Bethel Chapel), the Rev. John Thomas, the Rev. H. E. Thomas, of Birkenhead; the Rev. Stephen Todd, and the Rev. W. Williams. In the evening a tea-meeting was held in the school attached to the Great George-street Chapel, and after tea several addresses were delivered. The chairman, the Rev. Noel Stevens, stated that nearly sixty years had passed since the first Welsh Independent church was formed in Liverpool. Until 1827 they had only one meeting-house, but since then success had attended their labours. In 1838 the Bethel Chapel was opened for public worship. Twenty years later the chapel debt was liquidated, and since 1858 the work had gone on most satisfactorily. In 1827 only twelve members belonged to the church, and these had increased in forty years to 300. Altogether 1,402 persons had been in connection with the church since its commencement. The total amount of money subscribed since the formation of the church was 11,568*l.* 16*s.*

**OLDHAM.—PROVIDENCE CHAPEL AND SCHOOL.**—On Thursday morning, the bazaar in connection with the above place of worship was opened by Mr. Platt, M.P., and, the weather being fine, the attendance at the opening was large. Amongst those present, besides Mr. Platt, were the Mayor, and Councillors A. Crompton, J. Wild, and E. Harrop. Before the opening of the bazaar, Mr. Carrodus, the minister of the place, gave a short explanation of the object of the undertaking, stating that it was to pay off the balance of a debt of 150*l.* incurred in the erection of a new chapel and school, the total cost of which was 900*l.* Mr. Platt said the object of the bazaar was to clear off the remainder of the expense incurred in the erection of their chapel and school—in which 300 or 400 were instructed—and in the carrying out of that he had no doubt they would be liberally assisted by the people of Oldham. He always looked with encouragement upon a work like that in which they were engaged, for he considered they were doing a great service to the country. The education of the children of the poor of this country had been, to within the last few years, entirely left in the hands of those conducting their religious institutions, and except they had stepped in and provided for the wants of the poor, the country would have been sunk into a most deplorable state of ignorance. The state of education in the large towns of our country was most deplorable to think upon, and he always looked upon efforts like those they were then putting forth with deep sympathy and encouragement, and it was a matter for great praise that those who had been working during the whole week should voluntarily come forward on the Sunday and give themselves up to labour in the schools. It was of no moment to him of what class they were—whether they attended church or chapel—for so long as they were engaged in doing a good work they had his sympathy and encouragement. Mr. Platt concluded by alluding to his early associations with the place, and wishing it every success. The Mayor, and Councillors A. Crompton, E. Harrop, and J. Wild also offered a few words of encouragement and



sympathy in the work, after which the company dispersed about the room, and the operations of buying and selling commenced. The room was tastefully decorated for the occasion.

**COW-CROSS MISSIONARY MEETINGS.—ADDRESSES BY CONVERTED THIEVES.**—The last of a series of meetings was held on Monday night, at the Mission Hall, Turnstile-street, Cow-cross, the object of such gatherings being to turn the sinner to a path of righteousness, and to create a love for the Gospel. Mr. W. J. Catlin, city missionary, presided. The hall last night was densely crowded, owing to there being an additional attraction, namely, an announcement that two thieves would address the meeting. The assemblage was of a mixed character, there being boys, girls, and many men and women of all ages present. Among the male portion were some who might be said to be well-known to the police. The proceedings having been opened by the congregation singing a hymn, Mr. Catlin, after a few remarks, introduced one of the converted thieves, with the name by which he was familiarly known. D—B—, a well-dressed man, who had seen a great deal of prison life, made some extraordinary statements, commencing by saying, that five years ago came next March, he was strolling down the New-out. He said to his wife that he should go to the Victoria and see what kind of religious fanaticism was there carried out. He met a companion, and asked him to go there for a "lark." He answered its more likely to turn into a "linnet," and would not go. D—B— went and got into the front, and heard the soldier speak, then a coster, then a wood-chopper, and lastly a boy, who spoke about "Eternity—eternity." That word rung in his ears, and from time his conversion began. . . . The speaker proceeded by saying that there was not a prison in London but what he had been in; and since his conversion he had seen the chief warder of the Wandsworth Gaol, who did not know him at first. He had been saved by God and a praying mother. He then quoted the following text:—"God so loved the world, and gave his only begotten Son, and whosoever believeth in Him shall not perish, but have everlasting life," upon which he commented, following it up by recollections of his prison life. In one gaol (New Model, Pentonville) he told the chaplain the impression that had been made upon him, and as a sinner he wished to be saved. He was told to read his Bible. In Holloway the same, but there it was thought that he was troublesome. He was reported, and ordered three days' punishment in a dark cell on bread-and-water. It was a cold, dark, and dreary cell, with three iron doors. In Coldbath-fields they do not allow razors, and so, it may be supposed, in other prisons; but it is not so. In Wandsworth House of Correction each prisoner shaves himself. One day he had the razor given to him, and he drew it across his arm, the seam from which he would carry to the day of his death. He was taken to the infirmary. Seven or eight days after he was taken into a large room, before ten or twelve gentlemen sitting round the board, where he was charged with trying to make away with his life, and sentenced to twenty lashes. The very words rang through his veins and chilled his ears. He received them, and no one knew what he suffered. He was taken back to the infirmary, and a week or two afterwards he came out again upon the world. He went to his wife, who turned her back upon him. He then, with trembling steps, went to his mother. Would she see him? Yes, she met her erring boy with open arms and tears in her eyes, and told him she had prayed for him upon her knees. [The speaker was here so pathetic that the greater portion of the assembly was overcome with emotion.] From that time he resolved to steal no more, but to become a good and useful member of society, and God had given him courage to break from his evil ways. He concluded by trusting that those who were present that night would embrace the Gospel, and receive the Divine support which would not be denied them. A brief address from Mr. Catlin and a hymn sung by the congregation concluded the proceedings. A collection was made.

## Correspondence.

### STATE-CHURCHISM IN JAMAICA.

To the Editor of the Nonconformist.

SIR,—It is already known in England that, without waiting for the approaching expiry of the Clergy Act, Sir J. P. Grant, the new Governor of Jamaica, has resolved on cutting down the Ecclesiastical Establishments, by throwing upon the Episcopalian congregations Church expenses hitherto defrayed out of an annual vote of the Assembly; and the readers of the *Liberator* will find in the January number of that journal a very suggestive circular of the Bishop of Kingston, recommending the clergy to accept the new state of things "with all readiness of mind."

Since the arrival of that intelligence there has been received from the island additional information, which is likely to be of interest to English volunteers.

It appears that the Bishop, who, a little more than a year ago, returned to Jamaica, after a six months' stay in England, has once more left his See, to pay a visit to the mother country, and some of the local journals are speculating as to the object of this second visit, as well as indulging in reflections on the fact, that not only does the Bishop of Jamaica enjoy a snug sinecure in England, but that "the nice arrangement of appointing a Suffragan" results in the absence of the deputy—the Bishop of Kingston—as well as of his Episcopal chief, and that, too, at a time when, as adviser to the

Governor and Executive Council in matters ecclesiastical, his presence may be assumed to be of more than usual value.

"As to the object of this episcopal visit, it is," says the *Kingston Morning Journal*, "given out the Bishop of Kingston's present trip to England is with a view of rendering great service to the Church; that it is to induce the Colonial Secretary to revoke the policy which the Governor has adopted in respect to the Church Establishment." The supposition does not appear, on the face of it, to be a well-founded one; seeing that the Bishop states that he himself suggested to the Governor the propriety of the changes which are about to take place, and, in his circular, vindicates them, not only as being necessary, but as being calculated to increase the popularity of the Church of England in the colony. But it may be that the Bishop objects, not to what is already determined upon, but to coming events foreshadowed by these minor changes, and that while he leaves the organists, beadles, and bellringers of Jamaica to shift for themselves, he is anxious to take off the edge of the pruning-knife before it touches the higher class of stipendiaries, viz., the bishops and the rectors.

While, therefore, the journal I have already quoted expects that the Colonial Secretary will require from the Bishop a satisfactory reason for his presence in England, and, perhaps, insist on his return, and also hopes that the press of this country will take note of the little care bestowed upon the spiritual interests of the people of Jamaica by the Bishop and his suffragan, I venture to suggest that English Volunteers should carefully watch Bishop Courtenay's movements, in order to counteract any sinister influence which he may exert upon the policy of the Colonial Office in regard to the ecclesiastical interests of Jamaica. It is, perhaps, not too much to assume that the Bishop's visit almost necessitates some action on the part of those who are deeply interested in the social and political condition of Jamaica, and who ought not to allow the political future of the colony to be shaped by statesmen like Lord Carnarvon and Mr. Adderley, aided by either the Bishop of Jamaica or the Bishop of Kingston, or both combined.

It is gratifying to find that the Nonconformist ministers of the colony are, in their addresses to the new governor, and in other ways, avowing their principles as volunteers, and insisting that peace and happiness cannot be secured for Jamaica until the iniquitous politico-ecclesiastical system now existing is brought to an end. In view of a projected agitation to accomplish that object, a writer in the *Morning Journal* suggests a mode by which it may be rendered unnecessary. He says that

The present Government is aware that the Nonconformists in this island have been formally offered the aid of the Liberation Society in London to get rid of the large amount of money received annually from the State in this island, by a small section of the Christian Church. The aid has been most gratefully accepted; and there can be no doubt that preparations are being made both here and at home to bring this great and long standing grievance fully before the public. Now, may not this agitation be prevented by the Government making known in some way its intentions to the Dissenting bodies some time previous to the holding of their annual meetings in the beginning of the year?

The writer insists—and rightly so—that until the Clergy Act expires, the clergy now in office should continue as they are. "But upon the expiration of that bill all the rights of the clergy will cease; this was clearly understood by all rectors and curates when they took office, so that they will have no cause of complaint whatever change may then take place; nor, indeed, if all provision for the future maintenance of the Church should entirely cease."

With regard to the future, he proposes that the rectors shall receive a uniform salary of 200*l.*, decreasing at the rate of ten per cent. per annum, and that the curates shall receive half that amount, on the same terms, so that in ten years the colony would cease to be burdened with the payment of ecclesiastical stipends; and, meanwhile, the Episcopalian congregations would have time to prepare themselves for a purely voluntary system. With reference to the Churches, he thinks they should be at once kept in repair by those who use them, and that if they will not, or cannot, undertake that responsibility, the churches, "being State property, should be offered to some denomination who would undertake to keep them in good order."

There will, probably, be a difference of opinion as to these particular terms, but I apprehend that if the principle at stake be affirmed, and it be resolved that the Jamaica Church Establishment shall be put down, there will be no objection, on the part of either Jamaica or English volunteers, to compensatory arrangements which will go as far, in the direction of both liberality and equity, as any reasonable party can desire.

I have, Mr. Editor, troubled you with this somewhat lengthy communication because the matters referred to are not likely to be dealt with by the newspaper press generally, and because recent incidents suggest that any action in regard to Jamaica intended to be taken in this country should not be deferred.

Your obedient servant,

J. CARVELL WILLIAMS.

2, Serjeants'-inn, Fleet-street, Jan. 7.

### CONGREGATIONAL CHURCH BUILDING.

To the Editor of the Nonconformist.

SIR,—With much pleasure I read your valuable digest of the contents of the *Congregational Year Book* for 1867, and I was especially pleased with your remarks upon the engravings of the new Congregational churches which appear in the present volume.

Some persons may consider that your words were too strong, but I think that nothing can hardly be said too strong in condemnation of many of the hideously ugly buildings that have been erected, and it is to me a matter of wonder that any architect should put his name in connection with them.

When shall we learn that beauty is not costly, and that a small village church, that costs some 600*l.*, may be built to look equally well with one that costs 6,000*l.*? It is almost always ugliness that is costly, and I could name numbers of costly heavy buildings that look infinitely inferior to churches that have cost hundreds—nay, thousands—of pounds less.

Let any one take up the *Year Book*, and turn carefully from page to page, and he will see what a wonderful difference there is between the buildings erected. One architect in the North, who has built sadly too many

"chapels," always builds as if he were building for a convent, making the windows ridiculously small, besides making the building itself heavy and ungainly, instead of light and elegant. Another architect in the South spoils his best designs by a quantity of vulgar frippery about the gables and makes his buttresses without the slightest taste. Judging from the exterior, very few of the churches have been built for Congregational worship, so as adequately to meet our requirements.

Some people may be inclined to underrate the subject of church-building, but it is of far, far more consequence to us than some persons imagine.

The English Congregational Chapel-building Society have done untold good in issuing their little volume of "Practical Hints," but many of the "illustrations" are totally unsuited for Congregational worship, and it would be a great blessing if they were to issue a revised edition, taking care to insert some of the best modern "models" erected, and carefully excluding all those that are not really and truly adapted for our worship.

I am, Sir, yours truly,

A FREE CHURCHMAN.

### RETROSPECT AND CONFESSION.

To the Editor of the Nonconformist.

SIR,—In reading your simple and affecting Address in your current number I was carried back in thought to the time, now many years ago, when I, in common with other ministers, received a circular respecting the formation of the Anti-State Church Society. What changes have taken place since then; and yet the great change advocated by the Liberation Society has not yet come about. The disruption in the Scotch Church, the repeal of the Corn Laws, the Crimean War, the freedom of Italy and Germany, the emancipation of the slaves in the Southern States of America, these and other great changes have taken place within the radius of professedly Christian nations since that memorable circular was issued, and yet the State Church exists, even in Ireland; nay, Church-rates have not been abolished, and only some one or two minor measures advocated by the Society have been carried. More than once during that period we have lost our majority against Church-rates in the House of Commons, and it is possible that next session may reveal defections from our ranks not suspected last year. This is the dark side of the question, and it is dark enough; but there is a bright side, a silver lining in the cloud, which we can contemplate with hope and confidence.

I confess, and with no small regret and shame, that I individually have not done what I might have done, and what I ought to have done, to help on this good cause, while I have been too ready to blame and discourage those who were hard and honestly at work in it. I was afraid to speak on these subjects, lest the ministry should be blamed and lest some poor souls should be driven from under the sound of the Gospel, and now the blame of neglect stings me. I do not stand alone. Many more took the same mistaken view. The result cannot be contemplated without remorse and apprehension.

Everywhere around us the State-Church fosters men who receive Protestant emolument and teach Popish doctrine, and who do all in their power to deliver the people bound and blindfolded into the hands of the Pope. The host is elevated and adored; the confessional is set up, and silly women, and more silly men and boys, crouch at the feet of the priest and fill his rapacious ear with hypocritical croakings; the bishops pompously ascend their accustomed thrones and issue mandates which nobody obeys; Church laymen of eminence write letters in great alarm, and tell us that unless the State connection is maintained the Reformation cannot be saved; lawyers are divided in their opinions, and Government has no remedy. Now whose fault is this? Not surely the fault of those men who have laboured in season and out of season during the last twenty-five years, from the platform, the press, and pulpit, to crush the system inaugurated by Constantine, which has been, and is, the curse and bitterness of Europe, the grand hindrance to spiritual religion. To these men, more than any other, we owe whatever of strength and hope we now have to resist this last and most offensive exhibition of priestcraft, because they carry Christian principles to their full and legitimate consequences.

The truth as it is in Jesus, the central truth of our holy religion, lodged in the heart, is in greater danger from those fascinations which State-craft and priest-craft know so well how to dress up and to present, than it is from absolute infidelity, worldliness, and even Paganism, because its disciples are lulled into false security by the apparent friendliness and even brotherhood of the former, while the latter, approaching the spiritual truth in hostile attitude, awaken activity and caution. Moreover, State-Churches tell men that they Christians when they are not. It follows then that spiritual Christianity will never have a fair field till State-Churches are swept entirely away; and hence the man who limits his teaching to that section of truth which is simply adapted to convert the soul and to foster the growth of grace in the believer, preaches only half the truth, while he leaves the flock of Christ exposed to the most cunning and formidable foe. All parts of revealed truth are naturally connected together and should go together in public teaching, and thus the whole fitly framed and compacted, like the coat without seam, would cover and adorn the followers of Christ, and show clearly enough where they are and where they are not. One of the evil consequences of half teaching is apparent in our day; teachers are now compelled to concentrate their energies upon one point, one error or evil tendency, to the neglect of other parts of the line, where we run no little risk of being put to the worst.

Probably the men who originated the Anti-State-Church Society, and who are the head and fast friends of the Liberation Society, never expected an early triumph; they had a clear perception of the fact that the obstacles in the way could only be removed by time and teaching. Every inch of the old Greek Empire was conquered before the capital fell. Are we near the end now? Probably not; and yet when American bishops and Italian statesmen declare that religion gets on better without State-Churches than with them; when the question is discussed in every periodical and in almost every habitation; when national progress presses against the principle of State-Churches as the gallant vessel presses against the chain thrown across the harbour, the day of deliverance cannot be very far off; the dark cloud begins to show its silver lining, and the men



who have worked for these things have every reason  
"to thank God, and take courage."

Yours truly,

T. M. N.

Colebrook-row, Jan. 5, 1867.

#### CHURCH BIGOTRY AT CHIPPING BARNET.

To the Editor of the Nonconformist.

SIR,—The town of Chipping Barnet, elevated high above the surrounding country, has for some years past been equally raised above the conflicts of religious sects. This peaceful state of parties has at length been disturbed at a time and place when it might least have been expected. The annual meeting of the Barnet branch of the Bible Society, recently held, was marked by a most unlooked-for exhibition of Church intolerance. The chairman of the meeting was a certain Captain Trotter, who is remarkable for two things—an intense dislike to Dissenters and a fondness for delivering "drawing-room discourses," in which a frequent and pathetic use of the words "dear friends" seems to convey as much satisfaction to his mind as the old woman found in "Mesopotamia." It will be seen that Captain Trotter was scarcely a suitable person to preside at a Bible Society meeting, but as he had occupied the position before, it was anticipated that for one night he would keep his hatred of Dissent in the background. The Rev. James Rennie, the Congregational minister of Barnet, who is highly respected by all classes in the town, had, at the earnest solicitation of the committee, consented to act as hon. sec. of the local branch in the room of the former Independent minister, the Rev. Mr. Davis, and had invited the co-operation of the Rev. Samson Brown, minister of the Totteridge Congregational Church. On the evening of the meeting Mr. Rennie handed to Captain Trotter a programme which he had prepared for the conduct of the meeting; but as soon as the captain saw Mr. Brown's name down among the list of speakers, he crumpled up the paper, put it in his pocket, and said he "would have none of it." He then took the chair, and beyond allowing Mr. Rennie to read the report, declined to allow any Dissenter to speak. This manifestation of Church bigotry has excited the liveliest indignation in Barnet, and it is only simple justice to add that Churchmen, as well as Dissenters, resent this attempt to make the Bible Society a purely Church organisation.

I am, dear Sir, yours obediently,  
ONE WHO HATES INTOLERANCE.  
Barnet, Jan. 4, 1867.

#### A QUESTION.

To the Editor of the Nonconformist.

SIR,—Will any of your readers kindly give the reason why, or say on what principle it is, that of brethren who feel themselves called to preach the Gospel from any desert from all secular employment, refraining from any other calling, and so not allowing their hands *legitimately* to minister to their necessities: whereas a little employment, in many cases, would be healthful to both body and mind, and helpful to provide things honest in the sight of all men; would tend to break down the unsound and unhealthy distinction of "clergy and laity," and cause a closer bond of sympathy to exist between preachers and hearers than the present system, which is one of caste, allows.

If there is anything of truth in the above remarks, the source from whence they spring is of no consequence, so I sign myself,

NO MATTER WHO.

Bridgwater, Jan. 5, 1867.

#### THE REV. DR. LEE AND THE ASSOCIATION TO PROMOTE THE UNITY OF CHRISTENDOM.

To the Editor of the Nonconformist.

DEAR SIR,—In this week's number of the *Nonconformist* reference is made to Dr. Lee, the secretary of the above association, and he is reported to have said in a recent meeting:—"To secure this unity an organisation had been set on foot which he strongly recommended. It was an Association for promoting the unity of Christendom. It numbered 9,000 members, all of whom were under an obligation to offer up a prayer daily for unity. That was the simple tie that bound them, and there was nothing behind, no mystery about it."

From these words no one would imagine that the association is labouring to establish in the Church of England the usages of the Church of Rome. Yet the conduct of Dr. Lee in his visit to this city is one reason for my holding this opinion. This I will briefly describe. Some months since Dr. Lee gave in the Athenæum a lecture on behalf of the above association. I attended. Before the lecture papers were distributed through the hall, which persons desiring to join the association were requested to sign. The prayer which they were to offer daily was printed on the paper. It was stated that no change of any person's religious views was necessary; but—begging pardon of Dr. Lee—there was something behind, for every minister of the Church of England promised in joining the association to "offer the holy sacrifice once in three months." The lecture was, indirectly rather than directly, a defence of ritualism and an attack on Protestant principles.

At the close I rose, and by the courtesy of Dr. Lee, was permitted to propose a few questions, which I will give, with the answers of Dr. Lee.

Question—"By the papers distributed through the hall I perceive that each minister of the Church of England joining the Association for Promoting the Unity of Christendom promises to 'offer the holy sacrifice once in three months.' Will you please to explain the meaning of the sentence?"

Answer—"When a clergyman administers the Lord's Supper he will pray for the unity of Christendom,—that is the meaning."

Question—"How do you propose to unite the three parties now existing in the Church of England?"

Answer—"I do not consider the existence of these parties an evil, as inquiry will be promoted."

Question—"You observed that we must choose between a national religion and national infidelity. What do you say of America, where there is no established religion?"

Answer—"There has been a great revolution in America; the future of the Republic is doubtful, it may end in a military dictatorship."

As I was only speaking, by courtesy I could not examine these replies, but observed, on taking my seat,

that having lived nineteen years in America I knew that had there been no slavery the recent war would not have occurred.

I wrote to the *Daily Press* of this city giving the above questions and answers, and stating that Dr. Lee had, instead of answering my questions, cleverly evaded them. A gentleman, a member of the Church of England, Mr. Parr, of Clifton, sent to Dr. Lee my letter, stating that it is common with several others who attended the meeting, he thought that the questions proposed had not been answered, and desiring that they might be answered. Dr. Lee replied stating that he did not visit Bristol to engage in discussion, and desired Mr. Parr to join with him in praying for the unity of Christendom. There is as much piety in explaining a statement as in making it. Dr. Lee declines to explain the statements he made or sanctioned: and as a substitute proposes prayer, apparently forgetting that in some cases reconciliation must precede prayer. There is something behind—it is that clergymen joining the association commit themselves to the Papal error, that in the Lord's Supper there is the offering of a sacrifice. The printed prayer of the association has been sanctioned by the Pope. The *Union Review* is a periodical published to promote the "unity of Christendom." From the volume for 1863 I copy a few extracts:—"In joining the association no one is understood as thereby expressing an opinion on any matter which may be deemed a point of controversy, or on any religious question, except that the object of the association is desirable." The form is given:—"I willingly join the Association for the Promotion of the Unity of Christendom, and undertake [to offer the holy sacrifice once in three months and] to recite daily the above prayer for the intention of the same."—Page 25. The words in brackets are to apply to priests only. On page 164 it is stated:—"The following interesting prospectus of an association for reunion was issued more than a dozen years since by the celebrated Passionist monk, Father Ignatius of St. Paul (the Hon. and Rev. Mr. Spencer). It is important at the present time to remember that a union in prayer for this great object was thus actually first proposed from the Roman Catholic side, and that the principle of such a proposal was deliberately sanctioned by the Holy See, when Father Ignatius' association was formally approved. The circular proposes that each Catholic 'should at the same time invoke the intercession of the ever-blessed Mother of God, and of the other saints reigning with Christ, for the same end.' 'To Protestants who may have a conscientious objection to the use of 'Hail Mary,' a different form of prayer is proposed. It is stated on page 77:—"We are enabled to state that the objects and work of the Association for Promoting the Unity of Christendom, were recently once again brought before his Holiness the Pope by a distinguished priest of the Church of England [query—was this Dr. Lee?] and a member of that association. The Holy Father received him most graciously, and after once more expressing his free and cordial sympathy with the object and form of prayer, entered into other matters connected with the Catholic movement in the Church of England, and especially the works of charity and the recent restoration of the religious life. The superior of a Sisterhood of Mercy was presented and had an audience at the same time, duly habited according to her order—the first, probably, who has been so presented for nearly three centuries."

It is stated on page 188:—"We perceive, with great satisfaction, that a second edition of the 'Directorium Anglicanum' is announced for publication. . . . A very large edition was disposed of in less than six months after its publication. In a recent London catalogue of second-hand books, we observed a copy offered for three guineas—about four times its original cost." On page 616:—"The secretary of the Association for Promoting the Unity of Christendom has published a small manual called 'Prayers for the Union of Christendom,' which, we are glad to find, has been approved and sanctioned by several bishops." Lastly, on page 284, is an article signed "F. G. L.," the initials of Dr. Lee, and I infer, a contribution from his pen, on Archbishop Parker's consecration. Now, can the above association have any sympathy with Protestantism? It was originated by a monk; it is sanctioned by the Pope; it commits clergymen to a Papal error in the act of joining it, while denying that it requires any change in religious views; its advocates make no objection to members praying to the saints, and its secretary is the editor of a book, the 'Directorium Anglicanum,' written, if I am rightly informed, by a Roman Catholic to direct clergymen how to introduce Roman Catholic usages into the Church of England. Dr. Lee cannot be ignorant of the above facts, as he is a contributor to the *Union Review*, the book from which I copy the extracts. Yet he has recently declared publicly that the members of the association are "under an obligation to offer up a prayer daily for unity. That was the simple tie that bound them, and there was nothing behind."

I am, yours very truly,

EDWARD MATHEWS.

Bristol, Jan. 5, 1867.

#### THE EDUCATION OF MINISTERS' SONS.

To the Editor of the Nonconformist.

DEAR SIR,—Will you kindly allow me space to inform ministers that through the kind munificence of a Christian lady, a school for their sons is to be commenced forthwith? The education will be liberal and practically useful, to fit them for the duties of life and business. A minimum charge to cover the expense of board is to be paid by the parents or guardians—the education fee being guaranteed by the projector of this undertaking. The locality is about forty miles from London, easy of access, pleasant and healthy.

As only a limited number can be received at present, ministers desirous of securing it should lose no time in applying for particulars. Address (with two stamps), "Pastor," 24, Arthur's-hill, Newcastle-on-Tyne.

Yours truly,

A MINISTER.

Jan. 7, 1867.

#### THE ASYLUM FOR FATHERLESS CHILDREN, REEDHAM, NEAR CROYDON.

To the Editor of the Nonconformist.

SIR,—Will you allow me to call the attention of the readers of the *Nonconformist* to the advertisement of our forthcoming election? It is there stated that the board of this asylum, desirous to aid in the beneficent

work of ministering to the necessities of the families that had been deprived of one or both parents through the ravages of the cholera, had resolved to receive in addition to the usual half-yearly number of twenty, five other children, who had been left orphans through this terrible visitation; hoping that the public would, by new or enlarged contributions, enable the board to meet the extra expense.

The sum required for the education, clothing, and board of the children (remaining in the asylum on average eight years), is 1,000*l.* But I am sorry to say the response made to our special appeal has only produced about 200*l.*

We are committed to the reception of the poor orphans, and will, when they are brought under our care, deal faithfully and kindly by them; but I hope the simple announcement of the great deficiency existing in the amount necessary to meet the additional expenditure incurred will lead some generous friends who may read this communication to render us the pecuniary aid we need.

Believe me, very faithfully yours,

THOMAS W. AVELING, Hon. Sec.

10, Poultry, E.C., Jan. 7, 1867.

#### PROFESSOR BLACKIE AND MR. E. JONES ON DEMOCRACY.

Professor Blackie, on Thursday night, delivered in the Music Hall, Edinburgh, to a large and keenly-interested audience, the lecture on "Democracy" that forms his contribution to the controversy to which he was lately challenged by Mr. Ernest Jones. In an elaborate, characteristic, and able address, which occupied about three hours in delivery, the learned professor stated under the five heads of freedom, equality, self-government, representation, and the vote of the majority, the leading propositions which embody the principles and purposes of the advocates of democracy; and examined and disputed each of these propositions in its turn. He then went on to expound his own views of the truth as to the best method of political government; admitting that neither were the democratic propositions altogether false nor the aristocratic altogether true, and contending that in the just balance between the rule of the few and that of the many—the solitary great and successful example of which, he maintained, was to be found in the British Constitution—lay the perfect ideal of government. He especially dwelt upon the defects and corruptions of the democratic system of America; and concluded by recommending a scheme of Reform that, while providing for the extended representation of the working classes, would yet at the same time, by a series of special franchises, secure the adequate representation of the "natural, moral, and intellectual aristocracy of the community."

On the following evening (Friday) Mr. Ernest Jones delivered his reply. He complained that the learned professor had treated the subject as if democracy signified the sole rule of the working classes, and not the rule of the whole nation. He maintained that before he could found upon the failure of democracy in heathen Athens or in pagan Rome, he was bound to show that there was no difference between them and Christian Britain in the nineteenth century. Before he could found on the case of Republican France, he must show that there was no difference between a country bowed down for seven centuries beneath oppression terrible to contemplate and our own, where

Freedom broadens slowly down,  
From precedent to precedent.

Before he could take the case of Australia, he must show that there was no difference between glorious Scotland and the colonies to which gold diggings lured the adventurous avarice of the world; and before he could anticipate the same results in Edinburgh as were found in New York, he must prove that the "seaside midden" which receives and retains the refuse of the world is on an equality with the rest of the North. Mr. Jones proceeded at great length to show, from the highest historical authorities, that in Greece, Rome, France, Australia, and America, "democracy had been the founder and the saviour of the people's greatness." He vindicated the formation and defended the operation of trades unions; traced to the influence of the people all the great humane and liberal measures of the last forty years; demanded to know on what ground "this noble people" was shut out from the constituencies; and charged Professor Blackie with having "invented a new crime—the crime of numbers." He went on to maintain that manhood suffrage met the very objections of the opponents of democracy, for it winnowed the chaff from the corn better than any other mode of qualification, and, above all, made sure of the good. He cited the purity of large constituencies like Birmingham and the Tower Hamlets in vindication of this view; urged that immediate reform was needed to save the country from the fate of Rome and mediæval France; and quoted the writings of St. Paul and of the Evangelists, against Plato and Aristotle, in support of his principle of the equality of all men in respect of political power. Mr. Jones was loudly applauded by the audience with which the room was filled, there being a few occasional hisses. A vote of thanks to Mr. Jones was adopted on the motion of Mr. McLaren, M.P.

THE GREAT EASTERN.—This world-famous steamer, now receiving a thorough refit at Liverpool, is appointed to sail for New York from that port on the 20th March. She will leave New York for Brest on the 9th April, and run between France and the United States during the continuance of the Paris Exhibition.



## POLITICAL CORRESPONDENCE.

A correspondence between Mr. Joseph Guedalla and the Right Hon. Robert Lowe, M.P., is published. Mr. Guedalla, as a member of the Reform League, calls Mr. Lowe's attention to the recent reform demonstrations, and appeals to him whether the peace and good order with which they were conducted have not modified the harsh, unjust, and unfortunate opinions about the working classes which Mr. Lowe expressed during the last session of Parliament. Mr. Lowe replies that the League has fastened upon him assertions which he never made, and has striven to make him an object of hatred, perhaps a mark for the vengeance, of his fellow countrymen. In his speech of March 13th, 1866, he did not speak of the working classes at large, but of the venality, drunkenness, and other misconduct, which unhappily exist in some constituencies, and which, where they do exist, are to be found among the poor rather than the richer voters. He has nothing to retract, and leaves the case to the judgment of the country.

Mr. George Howell, secretary of the Reform League, writes to the papers to repudiate Mr. Guedalla's letter to Mr. Lowe on the part of the League, and to say that the Executive "records its grave disapproval of any member of the council or executive taking any public (action?) in his official capacity without the previous sanction of his colleagues." Notwithstanding this resolution, however, the President of the League cannot refrain from rushing into print. In a letter to the *Times*, Mr. Beales points out that Mr. Lowe's remarks as to the working classes applied avowedly not only to those that were unrepresented, but to actual voters between 10s. and 20s. Mr. Beales will not discuss the accuracy or Christianity of Mr. Lowe's assumption, but thanks him for the compliment of deeming the League his most formidable foe, "as," the writer adds, "I trust it will ever be of all who, like him, labour to perpetuate selfish and most mischievous class distinctions and animosities, and to withhold from the great body of their fellow-countrymen those rights which the Constitution gives them, and then by palliating this wrongdoing seek to hold up the disfranchised to public scorn as unfit to exercise these rights—rights which all the principles of true freedom and representative government require they should possess, and the withholding of which is perilous to the best interests, to the welfare and harmony, of all orders in the State." Mr. Beales in a postscript promises that "the observations in the *Times* with regard to the proceedings of the League at the meeting of Parliament shall be duly considered. The League has no wish to act illegally."

In the course of his reply to an address from some 250 working men of Chelmsford expressing confidence in his political leadership, Mr. Bright says:—

The question of a wide extension of the suffrage is making way. The address says, that "nearly 100 millions in the United States and in Germany are in possession of the franchise," and they argue from this that the cause cannot be withstood here. I believe they are right in this, and that we shall come up with the nations most advanced in the theory and practice of representative government. The working man throughout the United Kingdom are becoming interested in this great question, and their organisation is becoming more complete. Their power, added to the power of the Liberal middle-class, will be too great for those who now monopolise the influence of Government, and a great change cannot be far off. In every town and village the question of working-class emancipation should be discussed. Societies should be formed, information should be spread, and thus opinion will be created and combined so as to bear down all opposition. Do not imagine because you cannot bring together a vast multitude as has been done in Birmingham, in Manchester, in Leeds, and in Glasgow, that you have no part in the great work. Every town and village may do its part, and the efforts of all will be needed. But the cause is great and good, and the result is certain.

The *Times* of Thursday publishes a letter from Mr. Henry D. Seymour, M.P., in which the member for Poole admits the authorship of the article in the *Fortnightly Review* on Mr. Bright's Glasgow speech. He repeats the explanation given in the *Fortnightly* for January, that the word *all* was a misprint for *half*—a rather curious misprint, by the way—and apologises for the mistake. He says, however, that the mistake did not affect his argument; and that is probably the reason why he leaves the graver charge against Mr. Bright, of having adopted the French maxim, that property is theft, to stand unexplained. Mr. H. D. Seymour has written a second letter, in a very injured tone, to "My dear Mr. Bright," from which it appears that he based his charge against the hon. member for Birmingham on the report of his Glasgow speech in the *Times*, which substitutes *and* for *any*, and makes the passage at issue read thus:—"But I deny altogether that the rich alone are qualified to legislate for the poor, and more than that, the poor alone would be qualified to legislate for the rich." The conjunction "*and*" is obviously an error, as it makes nonsense of the argument, and no public writer could be justified in making so grave a charge against an honourable opponent upon grounds so flimsy and illogical as that urged by Mr. Seymour in this case, namely, that Mr. Bright had adopted the maxim, "Property is theft."

The papers also publish a correspondence between Mr. Bright and Mr. Garth, Q.C., who is spoken of as one of the new judges to be proposed by the Derby Government. During the late election proceedings at Guildford, Mr. Garth made a gross attack on the hon. member for Birmingham. He asked what had Mr. Bright ever done for his work-people, and whether he had not been hooted away from his own premises. He declared that Mr. Bright did not subscribe a halfpenny during the cotton famine; and

that, thirdly, he wanted to give them a loan which was to be repaid in so many years, so that during those years he would have these people as his serfs at his beck and call, to do what he pleased with, and to prevent their rising when he chose to put wages at whatever rate he liked. Mr. Bright, in calling his assailant to account, declares that the first two statements are falsehoods in every part of them. In respect to subscriptions, the firm of which he is a member, gave as largely, according to their means, as any other contributor in the county. The third charge is declared to be false from beginning to end, and only shows entire ignorance of the condition and temper of the working men of Rochdale. Mr. Garth says that his statements were not based on personal knowledge of Mr. Bright and Rochdale, but impressions derived partly from his speeches, and partly from correspondence and other statements which have appeared from time to time in the public prints. He then quotes from remarks made by Mr. Pope Hennessy and Mr. Ferrand, statements which Mr. Bright had not, so far as he knew, denied. He had heard reports of Mr. Bright's unpopularity at Rochdale, but retracts the allegation that he had been hooted by his workpeople. He still adheres to the conclusion he drew from Mr. Bright's speech about a loan. In reply, Mr. Bright says,—

Your authority for the first charge is evidently such that you dare not produce it; it is not even equal to the authority of Mr. Ferrand and Mr. Hennessy, and therefore you retract it. The second charge you escape from by denying the accuracy of the report, without saying what you actually did say in place of what you are reported to have said. With regard to the third charge, you seek to avoid it by expressing an opinion that if money were lent to families in distress it would be burdensome to repay it, which nobody doubts; but you express no regret that you charged me with recommending a system of loans in order that I might use them as a means of oppressing the workmen during the period that would be required for the repayment of the loans.

My object in suggesting loans was to give relief in such a manner, to a large number of persons, as would not bring them into the list of ordinary paupers, and would not wound their honourable pride; and if the distress had lasted only for a few months, as was then hoped would be the case, the plan would have been practicable, and might have been adopted with great advantage.

On a review of your speech and your letter, I come to this conclusion,—that you wished to get into Parliament, and were not particular as to the path which might lead to it. You threw dirt during your canvass, doubtless knowing that, if needful, you could eat it afterwards. There are many men who go "through dirt to dignities," and I suspect you have no objection to be one of them.

## FRIGHTFUL LOSS OF LIFE IN ORISSA BY THE FAMINE.

The *Times* Calcutta correspondent writes:—"I have been unable to send you, because the Bengal Government still conceals it, as have been done in so many cases, the report of Mr. T. Ravenshaw, Commissioner of Orissa; but those who have seen it—and it must now be in Lord Cranbourne's hands—tell me that a picture more heartrending, facts more hideous, could not be given. That officer, who up to June believed in the mythical stores of grain, cannot be suspected of exaggerating horrors which to some extent reflect on his own want of foresight, and still more on the apathy of his superiors after he was fairly roused; yet even he estimates the deaths in Orissa alone at from 500,000 to 600,000, and in some places he admits that three-fourths of the population have been carried off. Orissa had five millions. Add the mortality of Midnapore, which was as severely visited; of Ganjam and Chota Nagpore, which were terribly, yet more mildly dealt with; of Calcutta, whose hospitals still tell so sad a tale; and of the other districts, where the *sequela*, at least, of starvation carried off many, and remember that the deaths are still going on at the rate of a hundred a day, and you will agree with the rough estimate generally accepted here that the number of victims will not be under a million. But it is cruel to telegraph to you, as the Bombay people seem to have done, that half the population, or two and a half millions, have been destroyed. The mortality among thirteen millions in the famine of 1860-61 was half a million only, thanks to the energy of Sir George Edmonston, his Board of Revenue, and, above all Colonel Baird Smith, that noble martyr to duty, a monument to whom Anglo-Indians are about to place in St. Paul's Cathedral, Calcutta. In 1838-9, when as little was done for relief as in 1866, the mortality in the Jumna Doab was 800,000. But the tale of victims in this Orissa visitation mounts higher than even that, as high as the greatest of all recorded famines in India—that of 1770. We may trust Mr. Justice Campbell and his colleagues who form the Commission of Inquiry to tell us the accurate truth, so far as it is now possible to collect data. They are at work on the records in the Board of Revenue, Calcutta, before proceeding to visit the scene of devastation. Meanwhile all sorts of authorities, official and non-official, have been asked for reports and information; but their statements, and the still more vivid and regular reports of the police, are studiously kept back from the public. Some of the reports which I have seen reflect severely on the criminal delay of the authorities to raise subscriptions and import rice, and declare that no good will be done till the land-tax is made perpetual, irrigation is encouraged, and the embankments are cared for, so as to prevent or modify the periodical inundations. This mail, I believe, takes home a despatch from the Government of India on the whole subject to Lord Cranbourne."

## THE NATIONAL CHORAL SOCIETY.

On Thursday evening, Haydn's *Creation* was performed by this Society, and despite the extreme inclemency of the weather, Exeter Hall was tolerably well filled. Mr. Martin's choral host has been considerably improved and strengthened in the past year, and though there is still room for greater discipline, they acquitted themselves admirably in the two most difficult and impressive choruses of the oratorio—"The heavens are telling," and "Achieved is the glorious work," and were well supported by an excellent orchestra. The solos were sung by Miss Louisa Pyne, Mr. Santley, and Mr. Leigh Wilson. Though the lady's part is arduous, Miss Pyne's singing in the popular duet, "Graceful Consort," towards the close, was as finished and faultless as in the elaborate songs, "With verdure clad," and "On mighty pens"; and both herself and Mr. Santley, whose splendid bass voice was heard to perfection, richly deserved the applause lavished upon them. Mr. Wilson is a painstaking tenor, but his intonation is occasionally harsh and defective, and his style wanting in elevation. Among the most effective pieces of this elegant and varied oratorio were the *terzetto* and chorus in the second part, and the beautiful duet, "By thee with bliss," with the subdued chorus in the third—the latter especially a most felicitous illustration of Haydn's power of musical combination. The next performance of the National Choral Society will be *Judas Maccabæus*.

## Postscript.

Wednesday, Jan. 9, 1867.

## LATEST FOREIGN NEWS.

A Reuter's telegram confirms the intelligence that a resolution distinctly impeaching President Johnson has been introduced into the American House of Representatives.

Yesterday the Emperor and Empress of Austria received a numerous deputation sent by the Hungarian Diet to congratulate their Majesties on the opening of the New Year. The Emperor, in reply to an address from the spokesman of the deputation, expressed hopes that the New Year would afford, by the blessings of peace, some compensation for the losses which had befallen the country, and that in Hungary the sure bases of public welfare and constitutional development might, by the display of mutual confidence, be the more speedily and lastingly strengthened.

The leaders of all parties in the Hungarian Diet have resolved to bring forward an address expressing disapproval of the Imperial Patent recently issued sanctioning a new system for recruiting the army.

## THE IRISH CHURCH.

DUBLIN, Tuesday.

At a meeting of the National Association to-day, the Church question was fully considered; and a letter from Dr. O'Hea, Bishop of Ross, who, it is said, represents the general opinion of the Catholic bishops on the subject, declared very emphatically for the secularisation of the revenues of the Establishment; and a resolution was unanimously adopted in support of the principle of voluntarism. Bishop O'Hea repudiates the suggestion of the Catholic clergy sharing the revenues.

GOVERNMENT OF THE METROPOLIS.—A numerous and influential deputation from the Metropolitan Municipal Association, for promoting the better local government of the metropolis, waited on Mr. Walpole, the Home Secretary, yesterday. Lord Ebury, the president of the association, introduced the deputation, and detailed some of his experiences of the mismanagement of metropolitan local government, and expressed his belief that a concentrated municipal power could alone efficiently deal with the affairs of the metropolis. His lordship was followed by Mr. Buckmaster, honorary secretary of the association, Mr. James Beal, Mr. O. Buxton, M.P., Mr. T. Hughes, M.P., Mr. Ludlow, and other gentlemen. The Home Secretary, who appeared anxious to be fully informed on the question introduced by the deputation, agreed with them that the local government of the metropolis might be immensely improved, and promised to communicate what had been stated on the subject to his colleagues.

## MARK-LANE—THIS DAY.

At Mark-lane to-day the trade presented much the same appearance as on Monday. The supplies of English produce were small, but foreign qualities came freely to hand. As regards prices the trade ruled firm, but the transactions were, generally, of a restricted character. The market was again scantily supplied with English wheat. There was very little business doing in any description, yet, owing to the firmness of factors, Monday's quotations were well supported. Coastwise, as well as ex-granary, the show of foreign wheat was tolerably good. Fine parcels commanded very full prices, and other sorts were unaltered in value; the trade, however, was quiet.



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## TO CORRESPONDENTS.

NONCON.—We sincerely regret having omitted to acknowledge his customary favour last week. The oversight must be ascribed to an unusual press of urgent business upon our attention. We now tender him our heartiest thanks, and, though somewhat late, wish him "a happy new year."

## The Nonconformist.

WEDNESDAY, JANUARY 9, 1867.

## SUMMARY.

THE weather has been the all-absorbing topic of the week. Never did the English climate more resolutely vindicate its reputation for fickleness. The heavy fall of snow which took place last Wednesday morning, made walking for four days dangerous, and travelling by vehicle well-nigh impossible. Excepting by rail, the ordinary means of communication between the city and the suburbs were severed. Dense fogs accompanied the severe frost, and cases of starvation have alternated in the papers with reports of fatal casualties from the intense cold. London was snow-bound till early on Sunday morning, when a complete thaw and deluge of ruin did the work of cleansing the streets, to which the local authorities were utterly unequal. Various incidents and disasters on land are recorded, the least fatal being the long detention of railway passengers in a secluded part of Wales by the descent of an avalanche on the line. At sea there have been shipwrecks all round the coast, and the furious gale of Monday night crowns the atmospheric phenomena of the week, and has swollen the losses of life and property to a lamentable extent.

Frost and snow and storms have not, however, deadened the interest in politics, which is not likely to subside for many months to come. Tomorrow Lord Derby's Cabinet resume their sittings, and nothing really being known of their programme for the Session, conjecture has a wide field. Platform politicians do not throw much light upon the near future. Mr. Neate has been telling his constituents that he is ready to accept manhood suffrage if Mr. Gladstone and Mr. Cardwell agree to recommend it, but the eccentric member for Oxford would put down monster reform demonstrations by the strong arm of the law. He would tie down the safety-valve, and invite the world to admire his profound statesmanship. Mr. Horsman has been reviewing the state of the world in his usual alarmist style, insisting upon a strong military organisation, and praising the constitution of England with true Tory fervour. At Kilkenny, Sir John Gray has been showing that the difficulties of the Irish Church question arise from the want of agreement as the ultimate disposal of the property, and like a timid reformer, he hesitates what to do. The National Association, and the Bishop of Ross representing the Catholic hierarchy, have come to his aid, and have promptly repudiated any desire to share the State-Church revenues, and once more emphatically declared for their secularisation. In the northern capital, Professor Blackie and Mr. Ernest Jones, not unequally matched, have been keenly but amicably discussing the merits and demerits of democracy before audiences who have heard their arguments with creditable calmness. But the time is past for such dialectic encounters to produce much effect upon the public mind.

The most welcome news of the week relates to foreign affairs. Lord Stanley is resolutely carrying out his non-intervention policy in Europe, and though there have been rumours of

some agreement with France, which might lead to entanglements relative to the Eastern question, the *Moniteur* contradicts them, and our Foreign Secretary may be trusted to commit England to no embarrassing engagements. It is authoritatively announced that his lordship has invited the American Government to declare whether it is prepared to accept the principle of arbitration upon the pending differences arising out of the late civil war, provided an agreement can be come to as to the points to which such arbitration should apply. We presume that if President Johnson should insist upon such a mode of settling the Alabama claims, the British Government will not now object. Earl Russell was willing to refer all other questions but that to the decision of a third party, and we may therefore safely conclude that the new proposal implies the concession of that which his lordship refused to entertain. Half a million paid over in compensation to New York shipowners would be a cheap price to pay for the removal of this bone of contention and for the restoration of cordial feeling between the two countries.

"A million deaths from famine in Central India"! Such is the startling heading of a recent article in the *Friend of India*. We wish it were merely sensational, but there is too much reason to fear that it expresses only the sober truth. The utmost effort of imagination is unable to grasp the vastness of this appalling calamity—a calamity which India only can produce. The death within a few months of one-third of the population of London from starvation and disease would be a parallel case. In Orissa, the centre of this decimated district, though the drought has long ceased and plentiful crops are coming forward, deaths from starvation at the rate of 150 a day still occur. "We have reason to believe," says the *Friend of India*, "that the most terrible of all recorded afflictions of this kind, that of 1770, was not more ruthless in its murderous work than this which still demands its daily holocaust. For the greater part of that million of deaths has occurred, not over a wide extent of territory, nor among millions of people, but within an area not larger than that of England and Wales, and among a people who do not exceed six millions in number. No plague, no black death, no yellow fever, no great physical convulsion like the most tremendous earthquake on record, has engulfed so many victims." We have ruled British India for a century, and after that lapse of time, with all our resources and enlightenment, seem to be as unable to cope with a famine as the barbarian rulers whom we superseded. But our Calcutta contemporary shows what the energy of one man, Baird Smith, did to alleviate the horrors of the last famine, and does not hesitate to charge Sir Cecil Beadon, the Governor of Bengal, with criminal neglect, and of making a scapegoat of a magistrate and collector who was almost worn out with his exertions to mitigate a calamity he could not remove, while his superiors were enjoying themselves among the hills. Lord Cranbourne has ordered an official inquiry, but in justice to the British name, the whole question ought to be discussed at the earliest possible moment after the meeting of Parliament.

We are informed by Atlantic cable that a resolution to inquire into the conduct of Mr. Johnson has been carried in the House of Representatives by 108 to 38 votes, and that a further resolution distinctly impeaching the President has been passed. Perhaps this extreme step has been taken owing to Mr. Johnson's late defiant decision removing the prohibition of the flogging of negroes in the South, and to his veto of the Bill for conferring the franchise on the coloured population of the District of Columbia. It remains to be seen whether Northern opinion will back up the Radicals in the course they are now pursuing, which, if not successful in deposing the President from office, will make a martyr of him, and possibly increase his powers for doing mischief. It is time something decisive were done to make the South amenable to the laws of the Commonwealth, when the sale of negroes as at Annapolis is openly carried on, spite of the nominal abolition of slavery throughout the United States.

### PROJECTED MASS DEMONSTRATIONS.

We understand that the working men of London, represented by the Reform League, contemplate a further demonstration of their numbers and their zeal for Parliamentary Reform, as soon as the coming Session has commenced. An intention is entertained, it is said, to assemble in countless numbers in Hyde-park, to pass resolutions, we suppose, and afterwards, in small parties, to carry up simultaneously to

Westminster Hall, petitions for Reform in shoals, to be then and there committed to the hands of the most respected and popular representatives, for presentation to the House. We confess we have not had sufficient command of leisure to verify this report. We are unwilling to believe it. There must be some foundation for it, of course, but no very broad one, we suspect, or, to speak out honestly the whole truth, we hope. For the present, at least, and until better informed, we prefer to regard the floating rumour as representative rather of the aspiring self-importance of a few men who overrate their influence over the work-people of the metropolis, than of the serious and deliberate intention of the work-people themselves. We have, to our sorrow, passed through a similar crisis. We have witnessed divers scenes in which the self-seeking and unbridled egotism of popular leaders have inflicted dire calamity upon the cause which they professed to have at heart—and truth compels us to confess that no obstacle to the political enfranchisement of the working men of this country has been so fatally successful as the unwisdom, to characterise it by the mildest term, of those men whose overbearing counsel placed the unenfranchised in the false position of a class to be feared and resisted.

We need not now reassert our principles. For five-and-twenty years we have openly avowed our convictions, and have cheerfully accepted whatever darkening of our prospects resulted from that avowal. But we are not prepared to follow at the heels of men who, with the principles of freedom on their tongues, throw the force of despotism into their counsels. For the sake of the working men themselves, we protest against the programme which has been put forward in their name. We should not like it to succeed. We have no desire for that kind of success which would be the worst possible thing that could happen to those who should obtain it. We wish the class to take a higher place in our social and political systems, because we have faith in their collective good-sense, their reason, their love of justice, their simplicity of life. We would help them to it, because we believe they deserve it, and are qualified to adorn it. But we do not wish them to be deluded into the notion that they can overbear all other classes—first, because, as a matter of fact, it is not true—secondly, because, if it were true, it would be a thing to be deplored. They have done quite enough to show the Legislature that they are in earnest, and will tamely put up with no more trifling. They were provoked to do it, and were justified in doing it. But we must not have their fists in our faces, for the gratification of their consciousness of power. It will not frighten the intelligent part of the community—it will only, and needlessly, provoke them to a counter display. There are thousands who would rejoice to have the working men of London as political associates on an equal footing with themselves, but who have no desire to see them masters, and who will resist their threats to the death, if need be.

But, in truth, we believe that the working men of the metropolis have a better ground of complaint against those who assume to lead them, than have those whom they affect to scare against them. This proposed Reform League demonstration—is it really anything more than a rival performance intended to eclipse the Trades' Societies procession to Brompton? Is it not meant by its projectors to be the larger lettered advertisement, far less intended for the public, than for the humiliation of the shop over the way? Does it not come of an unhealthy competition in which one set of influential leaders strive to outbid another? We observe that trades' delegates disclaim any responsibility for the programme of the Council of the Reform League, as the League, we believe, stood aloof from the delegates in the matter of the December procession. Why, what madness is this? What good can any rational being expect to come out of this jealous rivalry of the two bodies? What is it, after all, but faction outside the House instead of in it. One shows his clenched fist, but not ostentatiously—the other, resolved not to be outdone, put his clenched fist under the very nose of the body to be alarmed? Meanwhile, honest friends in myriads who don't believe in fists for the settlement of political questions are disgusted, and find themselves sorely tempted to withdraw from the struggle. The one thing which the working men most want—the one thing which, up to a very recent period, they were surely and rapidly acquiring—the sympathy of the better sort of the middle-classes—the leaders of their competing factions are throwing away in their silly jealousy one of another. "It is not, and it cannot come to, good."

But even if this were not so—if the cont



plated demonstrations at Westminster should fairly represent the mind and temper of the whole body of working men in the metropolis, it would yet do incalculable damage to their prospects. Do any of them recollect 1848? The unenfranchised classes were then more united, and more politically excited, than now. There was far less conservatism than at this day among the more prosperous classes—less dread of democracy—more trust in the people. Then, stimulated by what was passing on the Continent, and misled by the ambition of Feargus O'Connor, they took it into their heads to defy the law and overawe the Legislature. Did they succeed? Did not the 14th of April exhibit to the world a miserable failure? And have not the working men from that time up to the decease of Lord Palmerston, been politically powerless, paralysed, and despondent? Are we to have a repetition of this blunder? The artisans of London are many—but the organised physical force of the nation is not with them, but with the assemblies whom they seek to frighten. They could not more effectually play into the hands of their enemies, could not more certainly checkmate their friends and well-wishers, than by taking the advice given them in this instance by the Council of the Reform League. They are now in the right—they would thereby put themselves in the wrong. Most earnestly do we echo the words of the *Daily News*—"Union, intelligence, patience, legality—these are the arms by which the good cause will certainly be won, to the confusion of all gainsayers."

## SPAIN.

It is often remarked, not without some show of reason, that nations generally obtain as good government as they deserve. The induction, however, which warrants any such conclusion, ought to be a wide one, extending over a fair breadth of national history. Take Mexico, for instance. It would hardly be fair to Mexico, to estimate her deserts in relation to political rule, by confining attention to any decade of years during the last half-century. But, on a review of Mexican history since she became independent of the mother country, she really seems unfitted for a better order of rule than a stern despotism. Spain supplies us with another example. There is, no doubt—or at any rate there has been, a considerable amount of political Liberalism of the lower type in Spain, ever since the French Revolution—but it is exceedingly questionable whether Spain is capable of sustaining for any long period of years a constitutional régime. The bulk of her people understand very little, and care even less, about political freedom, and an enlightened absolutism which would develop her material prosperity, and gratify her national self-esteem, would probably be greatly preferred to Parliamentary Government. Hence, the news of the recent *coup d'état* at Madrid does not, at first blush, stir our indignation, for a public opinion which could back up the foreign policy of Spain, as displayed of late years, especially towards the South American Republics, cannot be imagined to value at any high rate the supremacy of law under the guarantees of freedom.

Still, on looking at the details of the late proceedings of Marshal Narvaez, and at the motives by which he professes to be guided, and at the influences by which he is known to be swayed, one cannot but suspect that just for the present at least, Spain has not got that kind of rule which she is entitled to expect. When the institutions of a proud, an ancient, and, at one time, an ascendant nation are at the mercy of a queen who, having exhausted her taste for sensuous immoralities, tries to expiate her profligate career by delivering herself over, personally and officially, into the hands of designing priests and miracle-working nuns, in order, as she expresses it, that she may "save her soul," the people who pay her allegiance must have touched the lowest known depths of political humiliation. One can imagine such a nation patiently enduring the despotism of a soldier—but it is difficult to conceive of its submitting without internal convulsion to the tyranny of a soldier who is himself but a tool of a clique of priestly fanatics. Such, however, is the state of affairs at the present moment at Madrid. The Queen is governed, for her soul's sake, by a father confessor and the "bleeding nun," and in the interest of religion, not national but individual, she has urged her Prime Minister upon a somewhat desperate course.

Marshal Narvaez succeeded Marshal O'Donnell as the Queen's nominal adviser, and the ostensible head of her Government, and succumbed to what was too much for his predecessor—the wild and wayward dictation of the Palace Junto. Though a soldier, and little besides a soldier, there have been times when

Narvaez, though always bitterly opposed to Liberalism, exhibited some signs of capacity for rule. But he was summoned to office no very long time since for the express purpose of putting down with iron will the visible symptoms of popular discontent. He seems to have done his work *con amore*. He filled the prisons with political victims. He deported to the Spanish Botany Bay whole families whose only offence was sympathy with Liberal opinions. He suppressed all semblance of freedom of speech, and, of course, put down his foot upon the newspaper press. He remodelled to his fancy municipal institutions. Finding reason to believe that he had alarmed and disgusted the Cortes by the illegality and violence of his course, he determined to prevent its reproaches by suddenly dissolving it. His intention, however, got wind, and the President of the Chamber of Deputies, Senor Rios Rosas, convened a meeting of deputies at which 120 members subscribed a protest against the impending dissolution. This was enough for Narvaez, or, perhaps, more properly speaking, for the household committee. Accordingly, the Queen's decree for the dissolution having been signed, the Marshal arrested the President, Rios Rosas, Senor Salaverria, an ex-Minister of Finance, and as many of the Deputies as he could catch, and transported them "beyond the seas." He hesitated at first to deal out the like severity to Marshal Serrano, President of the Senate, but that grandee having presented himself to her Majesty, in right of his rank, to make known his opinion concerning the arrests, and to hand her a copy of the protest of the deputies, he also was seized a few hours after, and consigned to prison. Thus far the programme of absolutism has been faithfully carried out. But it will not be complete until it has been in some way or other legalised. A new Cortes is convoked for the 30th of March, to which will be confided the task "of establishing the indispensable relation and necessary harmony between the really constituent elements of the nation and the just development of the fundamental law of the State," whatever that may mean.

It is commonly supposed that Marshal Narvaez has overshot his mark, and that the next news we may expect to hear from the Iberian Peninsula is that it is ablaze from end to end with revolution. It may be so, but we doubt it. Popular revolutions never succeed in Spain, though military ones sometimes do. The tyranny of Narvaez does not touch the lower class, and an insurrection of middle-class people is not very probable, whether in Spain or elsewhere. Probably the *coup d'état* will be accepted for a time—but this will hardly satisfy the zeal of Father Claret, the Bleeding Nun, and her Most Catholic Majesty, Isabella. They will urge Narvaez on to even extremer courses—they will clamour for the revindication of Church property—they will render their régime unendurable—and then some military revolt will succeed, and the Bourbon dynasty will be finally expelled from Spain.

## MR. BRIGHT AND HIS ASSAILANTS.

THE political correspondence which has broken out during the last few weeks is a sign alike of growing excitement, and of the force of Mr. Bright's blows upon our present constitutional system. The hon. member for Birmingham—there is no denying it—hits hard, but then he fights against monopolies, institutions, and parties, rather than persons. His late assaults upon Toryism, if somewhat indiscriminate, were almost justified by the shameless conduct of the Opposition last Session. It was the outburst of indignation against a party which, having attempted to throttle Reform, was apparently about to turn round and embrace it—the revolt of a high-minded and disinterested man against hypocritical professions and political chicanery. It was perfectly fair that Mr. Bright should warn the people against putting trust in those who had, at a critical time, shown themselves so virulently hostile to their claims, and it was only reasonable to expect that those who were assailed should endeavour to rebut his arguments and deny his conclusions. In such a conflict considerable latitude was permissible, and Mr. Bright is the last man in the world to protest when his adversaries hit out fairly, or to turn aside from his great task to fling every whipster that ventures to draw his rapier upon him.

Perhaps it was this magnanimity, and this disdain of what his opponents might say or do, and which were never more conspicuously illustrated than during the late Session when Mr. Bright was the target at which the abuse of every Opposition speaker was levelled, that induced Mr. Garth, an aspiring barrister, while currying the favour of the electors of Guild-

ford, to make a personal attack on the Reform leader. He brought together in one speech the calumnies which had been industriously circulated by the Tory press without rebuke. If they were not brought to book, why should he be? Why should he not serve his party, and promote his electioneering campaign, by holding up the Reform leader to them as a despot at home as well as a demagogue abroad? But the opportunity of making an example of one of his virulent assailants—one just entering the House of Commons and aspiring to the ermine, and of exposing in the person of Mr. Garth a whole tribe of alanderers, was too tempting to Mr. Bright. The new member for Guildford has been put in the pillory, and been peremptorily called upon to prove his assertions that Mr. Bright was a mean and unpopular master, who had been publicly hooted by his work-people, that he had subscribed nothing to the Cotton Famine Fund, and that he had proposed a public loan in order the more effectually to place his heel upon the necks of the operatives. Mr. Garth confesses his inability to prove these false assertions. He can do nothing but fall back upon the ravings of Mr. Ferrand, the bitter volubility of Mr. Hennessy, and the innuendoes of the Tory papers. He admits that he knows nothing personally of Mr. Bright or of Rochdale; therefore he is at liberty to think the worst of him. He, a Queen's Counsel, versed in all the laws of evidence, stoops to pick up in the gutter a number of scandalous charges, to fling at the head of a political opponent. The scornful remarks of his injured correspondent are no more than he deserves. "On a review of your speech and your letter, I come to this conclusion," says Mr. Bright, "that you wished to get into Parliament, and were not particular as to the path which might lead to it. You threw dirt during your canvass, doubtless knowing that, if needful, you could eat it afterwards. There are many men who go through dirt to dignities, and I suspect you have no objection to be one of them." In the person of Mr. Garth, the hon. member for Birmingham has vanquished a host of covert libellers, who seem to think it impossible that a popular leader can possess an integrity and a disinterestedness which they themselves are unable to understand.

The case of Mr. Danby Seymour is, in some respects, worse than that of Mr. Garth. An avowed friend of Mr. Bright, and sitting on the same Liberal benches, he might fairly have criticised, but could hardly be expected to pervert, the sentiments of his brother member. Knowing Mr. Bright so well, his position as a manufacturer, his reputation as an economist, he eagerly accepts in his article in the *Fortnightly Review* a nonsensical version of a sentence in a speech in order to brand him as a disciple of Proudhon, culpably blunders in recollection, and disdains common accuracy in order to convict his friend of a gross exaggeration; and when at last he is unearthed and convicted, flippantly turns out to read "my dear Bright," a lecture on his style of advocacy. Does Mr. Seymour suppose that the best means of advancing the cause of Reform is to prove to the world that its foremost leader out of doors is either a knave or a fool? "Call you that backing your friends," and promoting Liberal principles?

It is now pretty evident that the habit of traducing Mr. Bright instead of fairly meeting his arguments is not the best means of defeating the cause he advocates. It is equally clear that Parliamentary Reform has more to fear from the treachery of professed friends than from the opposition of open foes. If Mr. Danby Seymour, under cover of the anonymous in the *Fortnightly Review*, can thus serve the enemy by gratuitously caricaturing the sentiments of the Reform leader, we must presume that he does not stand alone. He represents, we fear, a class of politicians in Parliament who, though they dare not openly avow their antagonism to further changes in the representation, are ready to use their utmost private influence to thwart any honest measure. A few days ago Professor Blackie endeavoured to vindicate our present Government régime by an exposure of the defects and corruptions of the democratic system in America. It is time the defenders of the British Constitution as it is began to look at home. The belief in the lofty virtues, the moderation, and the intelligence of the British aristocracy, will not long outlive such damning proofs as have been furnished during the past year of political corruption, intolerance, and immorality. It is impossible the nation at large should fail to observe the striking contrast between the dignified bearing, on the whole, of the unrepresented working classes with the violence, hypocrisy, and trickery of their opponents, and to draw the legitimate conclusion. Our aristocracy are fast losing the influence



which springs from respect, and will certainly not recover it by false pretences or a coarse abuse of popular leaders. If the public once come to the settled conclusion—and to that issue opinion is ripening—that our governing classes are selfish and unscrupulous, and that the veneer of refinement and cultivation only thinly disguises oligarchic sentiments which care nothing for the protection of British subjects in comparison with the defence of authority, and which discard the common dictates of honour and courtesy in dealing with the opponents of their exclusive claims, the ascendancy of nobles and squires in our political system will not long be maintained. To our thinking, the welfare of the state requires the introduction of some new element into the British constitution which will counteract the inhuman maxims and truculent theories which now find acceptance in genteel society, and to overcome the gigantic vested interests which, on every hand, stop the progress of Administrative Reform, and thwart the patriotism of our most capable statesmen.

#### THE SNOWSTORM.

Snow is getting to be old fashioned, in this country at least. Civilisation—which means that course of life which associates itself with great cities—seems unfavourable to it, and, most assuredly, finds it troublesome. In a country where there are few populous towns, not many roads, a scattered population, and very little business, a deep fall of snow brings with it some conveniences and a good assortment of appropriate pleasures, especially if it comes every year, and makes a long stay. Indeed, snow harmonises very well with rural life almost anywhere, always supposing that it is in season. Its beauty and purity, the uses to which it lends itself, and the hilarity which it promotes, render it a not unwelcome visitor. People can soon accommodate their ways to it, and get out of it a great deal of enjoyment. For ourselves, we may say that our early associations with snow are most of them of a pleasant order, and the deeper its fall, and the longer its continuance on the ground, the better we liked it. But then, life at that period, and in that part of the country in which we were reared, was slower, simpler, more leisurely, than now. If it had fewer advantages, it also had fewer wants. It could not boast of its railways, and penny-post, and electric telegraph, but neither had it to encounter the hurry and rush, the struggles and turmoils, which these things brought in with them. It was less mechanical, less material, less intense—but it was also less dependent, and less liable to be put out of order by unforeseen contingencies.

A snow storm in London, as it now is, is simply a calamity. In the first place, London is totally unprepared for it—in the second place, London loses a vast deal by it—and in the last place, London gets no sort of compensation out of it. The same thing, we suppose, more or less, may be said of all the great centres of population in this country. It takes them all by surprise. The storm of Wednesday morning, for example, fairly caught the whole metropolis napping. People who retired to rest on the previous night, innocent of the smallest shade of suspicion as to what was about to befall them, left their beds next day to witness as complete a dislocation of the social system as it is possible to imagine. Almost everything belonging to their daily experience was reversed. All plans were modified, or simply cancelled. All conditions were altered. All the facilities of modern civilisation were gone. The first secular obligations of the day were both new and irksome. Your roof had to be looked to instead of your ledger, the pathway before your house had to be cleared before your own business could be approached. The police, generally sleepy enough when their own duties call for vigilance, were quite on the alert in enforcing regulations upon other people. Snow gave them a "brief authority," on a much more extended scale than usual, and they revelled in it. As a body, probably, they never exhibited more simultaneous activity. Well, your home duties discharged, or put in the way of being discharged, the ordinary engagements of the day had to be faced. Suburban cits found this not so easy—in many cases, indeed, totally impracticable. A brave resolution might suffice to urge them, knee-deep, to their wonted railway or omnibus stations, but it availed nothing to bring up the trains, nor to bring out the omnibuses. If, however, by a stroke of good fortune, such as fell to our lot, they did get to town, the sight which presented itself was worth looking at. The thoroughfares, ordinarily thronged, were deserted. Scarcely a vehicle was to be seen—nor many foot-passengers. The roadways were white—positively white, and the snow, clinging to "every coign of vantage" on the long rows of houses, brought

out into high relief against their dingy brick faces, every line of architectural ornament or convenience. Dead silence prevailed. The rush and roar of the mighty city were utterly stilled. Here and there, a cab driven at tandem passed you, but without noise. You might have fancied yourself in the city of death, so pale, so still, so silent, were the streets.

Imagination, however, was the only faculty of the mind which the snowstorm gratified that day, and even that was soon disenchanted. Arrived at your place of business, the next question was what could be done. All the intricate mechanism of commercial life was at a stand-still. The shops were there, but no customers—the warehouses, but no means of removing goods. Snow embarrassed everybody—laughed at everybody—reduced everybody to something approaching to a savage state. Its swarming, eddying, dancing flakes filled the air and shut out the sky; but it had all the merriment to itself—no mortal in the metropolis shared it. Strength was mastered by weakness. Civilisation, with all its scientific appliances, was paralysed and powerless. Then arose a mighty outcry against boards, and vestries, and municipal authorities, because they, too, were paralysed—not, perhaps, without some reason, and yet, to no small extent, unreasonable. In St. Petersburg, snow is always expected, and means are therefore organised to obviate its inconvenience. But such a snowstorm as we had on Wednesday is a rare phenomenon in London. Neither individuals nor corporate bodies are prepared for it, nor have we that unity of municipal government—the more's the pity and the shame—which can improvise the means of dealing with such an event. It was therefore treated as a matter too vast to be coped with—which, in sober truth, it was, in the present state of divided and unorganised authority. Instead of rallying at a multitude of little, ignorant, powerless, parochial bodies, for not doing what they could not rationally be expected to do, and whose very constitution, habits, and powers, unfitted them for grappling with such an emergency, Londoners had much better take home to themselves the blame of allowing their interests, year after year, to remain in the keeping of blundering, incapable, petty local cliques. Why, a snowstorm every year would cost them more in the loss of business it inflicts, than any amount that can be saved by skin-scraping authorities—and alas! snowstorms are not by any means the worst calamities to the annoyances and losses of which want of municipal organisation exposes London. Their own apathy in relation to this defect is more disgraceful to them than any charge they can bring—and they can bring many—against the little official coteries to whose management they are content to leave matters of public, almost national, importance. For four days last week, these incompetent and wrong-headed authorities allowed an indictment against the selfish indifference of Londoners to lie in the streets of the metropolis—reminding us of a witticism we lately heard *appropos* of Balaam's ass, which was, that the ass did not rebuke the prophet until the prophet had made an ass of himself.

There is another lesson, however, which the late snowstorm should have impressed upon the minds of all—namely, the ease with which the boasting self-sufficiency of modern civilisation is reduced to impotency. To hear men talk, now-a-days, one might suppose that human intelligence, guided by science as its prime minister, was the sovereign arbiter of human destiny, and that the affairs of the world neither have nor need any higher control. Well, if it be so, it must be confessed that the world's look-out is not a very hopeful one. People whose social mechanism is brought to a stand-still by a few hours' downfall of snow are surely but sorry lords of their own fate. After all, we are obliged to admit that we are not wholly in our own power, and that our intelligence is not quite up to every possible emergency. We can be pelted into pitiable helplessness by a snowstorm, and, while we sleep, a noiseless agency can effectually lock us out from all our customary occupations. While we were discussing the possibility of removing, by a skilful organisation of labour, the pulpy mass which so effectually obstructed locomotion, behold! it silently disappeared, almost as suddenly as it came. In the presence of that Almighty power which has thus gently hinted to us its mastery over all our affairs, it were becoming that we should somewhat lower our over-confident pretensions. We may as well take the moral of the event to heart. The old patriarch of Arabia teaches us how to interpret these lessons of Nature—"Lo! these are part of His ways, and what a whisper is heard of Him? but the thunder of His power who can understand?"

#### Foreign and Colonial.

##### FRANCE.

It seems that the French Emperor has found it advisable to yield to the popular feeling, and modify his army reorganisation project. The annual contingent is kept up at 100,000 men, and the period of service reduced by one year. It is divided into two parts—the active army and the depôts. The rest of the class who are drawn for the conscription will form the reserve. The young men who compose it are to be drilled in the chief town of the canton where they reside, that they should be taken as little as possible from their ordinary occupations. They will be allowed to marry at twenty-four, and in time of war they will not be called out to active service, except in virtue of a law to that effect. The moveable National Guard will be composed of soldiers of the active army and of soldiers of the reserve after their discharge. They will be bound to serve in this sort of militia only for three years, and in time of peace will only be liable to be called out for reviews similar to those of the present National Guard. Exemptions and substitutions are to be authorised as before, excepting only in the moveable National Guard. As thus modified, the *Times'* correspondent says the scheme is far from palatable to the French people.

It is stated by way of Berlin that negotiations have recently taken place between the Governments of France and England relative to the differences which have arisen between Greece and Turkey, and that the two Governments have resolved not to interfere in the matter, excepting in case of intervention on the part of Russia. This latter eventuality is not considered probable.

Judgment was given at Paris on Monday in the case of the students prosecuted by the Government for holding illegal meetings and belonging to a secret society. Protot Tridon and Edmond Levraud were sentenced to be imprisoned for fifteen months, Genton and Levraud for one year, Largillière, Calavaz, Bazin, Meusnier, Villeneuve, and Vaissier for six months, and all the others for three months.

##### GERMANY.

Several governments belonging to the North German Confederation have notified their adhesion to the decision of Prussia to assemble the Parliament in February. A proclamation has been issued by the Prussian Minister of the Interior ordering the electoral lists for the North German Parliament to be drawn up by the 15th of January, and the elections throughout the entire monarchy to take place on the 12th of February.

The draught of the Constitution for the North German Confederation makes the distribution of votes in the *plenum* of the old Frankfurt Diet the basis of the system of voting in the Federal Council which is to be attached to the North German Parliament. It is proposed to exclude Government functionaries, not from the future Diet of the Confederation (Reichstag), but only from the Parliament which is about to assemble.

The hereditary Prince of Augustenburg has issued an address to the inhabitants of Schleswig-Holstein, dated Baden, Jan. 2. In this address, while reserving the Augustenburg claims, he releases the Schleswig-Holsteiners from all obligations undertaken towards him by oaths or promises of allegiance.

The public functionaries in the annexed provinces are not to be superseded. They will remain in office, and are shortly to take the oath of allegiance to the King of Prussia.

##### AUSTRIA.

An Imperial Patent was on the 2nd inst. issued. It announces that the Government has opened negotiations with the representatives of the countries belonging to the Hungarian Crown, and that in consideration of the point which those negotiations have reached, and with the view of attaining as speedily as possible a thorough settlement of this all-important task, which shall at the same time do justice to all parties, his Majesty has resolved to convoke and ask the co-operation of the representatives of the other kingdoms and countries. The Emperor declares that he considers it to be his first and holiest duty to hold firmly and unshakably to the safe continuance of the monarchy as the object to be kept in view. The necessities of the times and the state of the empire require that the negotiations on the Constitutional question should be concluded in as short a time as possible, and consequently that the rights and claims of the non-Hungarian Crown-lands should be discussed in a common Assembly. The Emperor, therefore, feels himself impelled to convoke representatives of the non-Hungarian Crown-lands to an extraordinary Reichsrath Assembly. The Upper House is also called together. The Patent further decrees the dissolution of the non-Hungarian Provincial Diets, the period of six years, for which the members composing them were elected, being about to expire. It also orders new elections for those Diets, and convokes the newly-elected members for the 11th of February. The elections of deputies to the extraordinary Reichsrath will be the sole object of the meeting of the Provincial Diets. The extraordinary Reichsrath is convoked for the 25th of February, and it will only be occupied with deliberating upon the question of a Constitution.

It is stated from Pesth that the new Imperial patent has caused great dissatisfaction in Hungary, and will create fresh obstacles to a reconciliation between Hungary and Austria.

Count Beldredi, the Minister of State, has sub-



mitted to the Emperor a proposal for extending an amnesty to all persons convicted of offences against the press laws and deprived for that cause of their rights as electors.

The *Evening Post*, the evening edition of the Vienna official journal, admits that there has been an exchange of views with the French Government on the questions at issue in the East, and adds:—"The Austrian Government has by no means in view the partition of the Turkish Empire, but rather the maintenance of the *status quo* by the satisfaction of the just demands of the Turkish populations."

Alexander Teleki has received permission to return to Hungary.

## ITALY.

The *Moniteur* of Monday, in its bulletin, states that "the latest advices from Rome and Florence establish the fact that rapid progress is being made in the negotiations entrusted to Signor Tonello. Henceforth the principal difficulties which caused the mission of Signor Vegezzi to fail may be considered as disposed of, and the few points of difference still remaining do not appear to be of a nature long to retard a definitive solution."

The Minister of War has addressed a report to the King proposing certain reductions in the military expenditure, which will diminish the budget of the War Department for 1867 to about 140 million lire.

General Menabrea has been appointed first Aide-de-Camp to the King. His Majesty has decorated Generals Cialdini and Rossi and Senator Paleocopa with the Order of the Annunziata.

## SPAIN.

It seems that the arrests in Spain were by no means confined to the four or five deputies whose names were mentioned in the first telegram. There were 164 others; and there does not appear to be any intention on the part of the Government to deal with them in any spirit of mildness. The last and most important arrest was that of Marshal Serrano, of which a Paris paper gives the following details:—

On the afternoon of the 30th the Marshal went to the palace, and having obtained an interview, he beseeched her Majesty to stop short in the course in which others were driving her. He represented to her that the policy of the Ministry tended to the abolition of the constitution, and to the proclamation of an absolute monarchy, but it was a mistake to suppose that the nation would support a *coup d'état*. "Your Majesty will not find a general who will consent to follow you on such ground," the Queen replied that she expected the visit of the Marshal, and thanked him for it. "But do not believe," she said, "that I wish to bring back absolutism. I never will be an absolutist Queen." Coming to the document signed by the deputies, and which was the cause of their arrest, the Marshal said, "If your Majesty wishes I shall bring you this document, and your Majesty can then do with it what you wish—were it to throw it into the fire. This act would annul the rigorous measures taken against those who signed it." "No, no, no," the Queen replied, "I wish to see nothing; I can in no way modify the proceeding of the Ministry, nor modify itself, for I agree to all their acts." The Marshal had not time to change his Court dress when the Captain-General Pezuela presented himself before the Marshal, with his aide-de-camp and an armed force. Having, in a somewhat rude manner, told those who were with the Marshal to retire, he with his own hand arrested Serrano, who now remains at Alicante awaiting his embarkation. The apartments of the exiled deputies are besieged by visitors; it is a regular procession and protest against the excess of blind power. The deputies are to be sent to the Balearic Isles, the Canaries, and Porto Rico. Senor Rios-Rosas is destined for the last-named locality.

The municipality of Madrid have sent a declaration to the Queen announcing their concurrence in the measures taken by the Government to preserve order in the country.

## RUSSIA.

Three ukases concerning Poland, and bearing date the 19th December, have been issued. The first introduces the Russian system into the financial administration of Poland, and establishes a provisional financial direction at Warsaw under the control of the Finance Ministry at St. Petersburg. The definitive constitution of this office as a permanent finance direction is reserved. The second ukase regulates the postal administration of Poland, and subordinates it to the Russian Ministry of Posts and Telegraphs. The third decree simplifies the general Polish administration. It orders that from the 13th January Poland shall be divided into five instead of ten provincial governments, and eighty-five districts, and that offices for the payment of the taxes shall be established on that day in the governments and districts according to the new division of the new kingdom. It also grants fuller powers to the governors, and orders the formation of local bodies of guards.

The *Invalide Russe* says that the object of these decrees is the practical union and equalisation of the regulations existing in Poland with those in force in Russia. "Administrative assimilation," it adds, "will enable the Government to extend to Poland all the improvements which have been introduced in Russia."

## GREECE.

The programme of the new Ministry declares that they intend to pursue a policy of moderation, on the ground that Greece requires the preservation of public order for the development of her resources. The Ministry is not a party to the rising in Crete, and does not wish to see disturbances in Turkey.

The occurrence of such disturbances is in no way caused by the Greek Government. Greece, notwithstanding her sympathy with the Candiotas, will respect the principle of neutrality towards Turkey.

## TURKEY.

Once more it is officially stated from Constantinople that the insurrection in Candia is suppressed. Turkish rule is everywhere recognised, save in some few places in the mountains where bands of "foreign adventurers" have taken refuge. Substantially the statement might be true, as the Porte has given permission for English, French, and Russian men-of-war to convey families desirous of emigrating from the island of Candia to Greece, and large numbers have left the island.

A deputation of Bulgarians has presented an address to the Sultan professing devotion to his Government, and also expressing their wish to be relieved from the obnoxious pressure of the Greek Church.

Great exasperation is said to prevail among all classes of the Turkish population against Greece.

## AMERICA.

By Atlantic cable, under date Jan. 6, we learn that the Radical agitation for the impeachment of President Johnson is being renewed.

The *Times* also publishes the following special telegram:—"The House has passed a resolution directing a committee to inquire into offences (committed by) the President by 108 Ayes to 38 Noes. This is the first step to an impeachment. The Radicals are determined to press it. The President has vetoed the Negro Suffrage Bill."

The ordinary advices from New York are to Dec. 26. Tranquillity being restored in Missouri, General Grant has countermanded the order for stationing national troops at Lexington and other points. Increasing demoralisation was reported among the negroes of Virginia and Carolina. The Freedmen's Bureau was working satisfactorily in Alabama. The *New York Herald* says the President has decided firmly to adhere to his reconstruction policy. M. Berthemy, the new French Minister, has been presented to the President. Hopes were expressed for the continuance of friendly relations between the two countries. Another Sweetwater Fenian had been sentenced to death; several others have been released.

Respecting Mexican affairs, it is stated that General Sherman and Mr. Campbell returned on account of the inaccessibility and unpopularity of the Juarez Government. A change was expected in the Mexican policy of the Federal Government. By advices from Vera Cruz, we learn that the French have seized the Custom-house at Vera Cruz, with a quarter of a million of dollars of imperial treasure, and that 1,000 French troops had left for France.

## FOREIGN MISCELLANY.

It is stated that the health of the Empress Charlotte has sensibly improved.

The number of emigrants who have arrived at New York during 1866 was 240,000, which is more than in any year since that of the Irish famine.

FROM BOMBAY TO CALCUTTA.—There is reason to believe that the entire journey from Bombay to Calcutta will be made in four days by the end of the year.—*Bombay Gazette*, Dec. 13, 1866.

It is rumoured that the Empress Eugénie has addressed a letter to the Pope, in which she informs him that her journey to Rome, though postponed, has not been abandoned.

The *Vienna Gazette* calculates that as the result of the new military system adopted in Austria the army will amount to 1,300,000 men, of whom 800,000 will be on the active list and the residue in the first and second reserves.

The cholera is on the increase at St. Petersburg. In the neighbouring village of Tzarskoe-Selo forty persons have lately died of this disease. The *febris recurrens*, which carried off so many victims two years ago, is also again showing itself.

The Fenian prisoners in Canada are so enraged at what they consider the neglect which they have received from the leaders of the Brotherhood in the United States, that they have published a letter declining to accept a Christmas dinner which "President" Roberts had proposed to send them.

The Christmas dish in Austria is a goose, of which immense numbers are slaughtered on that occasion. At Vienna the poultry-dealers decorate their shop-windows with these birds dressed up to represent in caricature individuals of a momentary notoriety. This season the majority of geese figure as Marshal Benedek or General Clam-Gallas.

AN EARTHQUAKE WAS FELT IN ALGERIA on the morning of the 2nd inst. The villages of Chiffa, El Affran, El Ain Ben Rasmi, and Mongainville were almost completely destroyed, and the town of Blidah was greatly damaged. In Mongainville thirty-seven persons were killed and 100 injured. The earthquake was not felt in the provinces of Oran and Constantine. A second shock of earthquake was felt on the 4th, but no mishap occurred.

DR. LIVINGSTONE.—The *Friend of India* says that letters have been received in Bombay from Zanzibar, containing interesting though somewhat unpleasant intelligence of the progress of Dr. Livingstone. Four or five of the natives of India who accompanied the doctor as a part of his escort, had returned from the interior emaciated and fever-stricken. These report that the expedition had proceeded as far as Mataka, a populous town two days' journey from Lake Nyassa, when it broke down under sickness and heavy burthen, all the animals taken by Dr. Livingstone from India having died. No letter had

been received at Zanzibar from the Doctor, but on was daily expected by the hands of some Arab traders travelling from the lake districts down to the coast.

THE GREAT PEDESTRIAN OF THE AGE.—We have received a call from C. F. Schaefer, the famous German traveller, who is making a tour of the world, so far as practicable, on foot, and is now in this city, en route for Mexico, Central America, South America, as far down as Chili, and ultimately China, Japan, and the countries of the East generally. He has already travelled on foot over a large part of Europe, Africa, and Eastern Asia, and during the nineteen months he has been in America has crossed the continent on foot, and visited twenty-three States and territories.

—*Alta Californian*.

THE ARYSSINIAN CAPTIVES.—Up to the 5th November, according to letters received from Mr. Rassam, all the captives were still confined within the fort of Amba Magdala. They were bound in chains, but of a lighter kind than those with which they were first loaded. In other respects they were well treated and amply supplied with provisions. Colonel Merewether was to leave Aden for Massowah, in company with the engineers engaged for the service of King Theodoros, on the 27th ult., and will not proceed into the interior, unless the captives are previously liberated.

POLYGAMY IN AMERICA.—It is expected that measures will ere long be taken to put a legal prohibition on the present system of polygamous marriages in Utah. Mr. Howard, of Michigan, soon after the opening of Congress, offered the following amendment to the amendments reported by the Committee on Territories to the bill of last session regulating the selection of grand and petit jurors in Utah:—"And if any person shall presume to solemnise a marriage in said territory who is not by this act authorised to do so, he shall be deemed guilty of a misdemeanour," &c. This proposal to take matrimonial powers out of the hands of the Mormon authorities may be regarded as the "beginning of the end."

SALE OF NEGROES IN MARYLAND.—BALTIMORE, Dec. 24.—Four negroes, convicted of larceny, and ordered to be sold by Judge Magruder, were sold by auction at Annapolis on Saturday. About twenty or thirty farmers were present at the sale. The first one sold was John Johnson, who bid for himself, the auctioneer taking his bid. He was finally knocked down to himself, and became his own appraiser for 37 dols. Another man brought 35 dols., and two girls brought respectively 22 dols. and 30 dols. each. There was an officer of the Freedmen's Bureau at the sale, and it was thought that the bidding would have been more spirited but for the fact that the impression seemed to prevail that the officer in question was about to interfere with the rights of the purchasers and release the negroes from their custody.

THE PRINCE OF WALES AND THE POLES.—While in St. Petersburg, during his late visit, the Prince of Wales solicited of the Emperor of Russia, as a personal favour, the liberation of Count Stanislas Zamoyaki (son of Count Andrew Zamoyaki), confined in Siberia, which request was readily and gracefully acceded to. The count has since returned to Warsaw, to the great joy of his family, who, no less than the whole Polish nation, feel most grateful to his Royal Highness for his noble conduct. The young count, it may be remembered, was imprisoned and sent to Siberia on the day a bomb burst under the carriage of the Lieutenant of the Kingdom, in a street in which stands the residence of Count Andrew Zamoyaki, his father, then already absent from his country, as he still is since the time that the Czar requested him to travel for an indefinite time. In consequence of the attempt at assassination—which happily failed—Count Stanislas, with several other persons living in his father's house, was sent to Siberia, without either accusation or trial; while his father's residence, and several adjoining houses, also belonging to him, a property of the value of six million francs (240,000*l.*), were seized by the Government, and somewhat later, without any form of law or compensation, declared to be the property of the State.

MISS CARPENTER IN CALCUTTA.—The native papers take a keen interest in Miss Carpenter's visit to Calcutta. She has visited most of the female schools in the city, and has shown especial interest, as was to be expected, in the female and male branches of the Brahma Somaj. The *Indian Mirror*, however, considers it "disgraceful" that so few natives have visited Miss Carpenter, and hopes that educated Bengalees will give her a testimonial of their gratitude. Miss Carpenter has adopted the suggestion of Miss Pigot, the head-mistress of the Bethune school, for establishing female normal schools. She lately addressed a meeting of native gentlemen on the subject in the Brahma Somaj rooms. She thought the female schools of Bengal inferior to those she had seen in Bombay and Madras, but spoke highly of missionary schools. Her plan, as given in the *Indian Daily News*, is that Government should establish a boarding institution, with two distinct departments for Europeans and natives, who should be allowed to adopt their peculiar national or caste customs. An accomplished English lady must superintend the general working of the institution. The education and training should be conducted by a trained female teacher, thoroughly conversant with all the new educational methods of instruction. No interference must be allowed with the religious sentiments of either teachers or scholars; both must be protected, and the religious feelings of Europeans



must be regarded as well as those of the Hindoos. Both English and the vernacular should be learnt by all the inmates of the institution, and a portion of each day should be spent in the actual teaching of children in some of the neighbouring schools. The meeting approved of the plan, and appointed a committee of five native gentlemen to carry it out.—*Home Guard Mail*, Jan 5.

**AMERICAN POLITICS.**—The Philadelphia correspondent of the *Times*, in a letter dated Christmas-day, points out what he considers the irreconcilable differences which exist in the Republican party. The main difference seems to be this, that while the larger proportion of them regard the Constitutional Amendment as a finality, and would readmit the South upon adopting it, a very active and able section, led by Sumner and Stevens, desire to go farther and demand universal negro suffrage, and even, in addition to this, the disfranchisement of every white Southerner who supported the Confederacy. This latter section possesses most of the ablest Republican Congressmen, and has Chief Justice Chase, General Butler, Wendell Phillips, and other prominent men out of Congress as ardent supporters. It is a curious circumstance (the *Times* correspondent remarks) developed in the Congressional debates to which this difference has given rise, that many Republicans openly attack the Constitutional Amendment upon which they fought and won the recent elections; and it has also appeared in these debates that the amendment abolishing slavery which was adopted during the war does not completely abolish it. This amendment recites that slavery and involuntary servitude, except in case of crime, is abolished, &c., and various sharp Southern judges are taking advantage of the exception by selling negroes convicted of crimes into slavery for various periods, a procedure which the letter of the amendment certainly admits of.

**THE FREEDMEN'S BUREAU.**—General Howard, in a letter to the President, in reply to the charges made against the Bureau by Generals Steedman and Fullerton, dated August 23rd, 1866, says, among other things, that their assertion that there is an entire absence of system or uniformity in its constitution is not warranted by the facts of the case. They have never asked him, he says, for a word of information with reference to records, reports, and orders. They have made no examination of his office, and asked no reason for any action taken. There is not a Bureau in Washington with a more complete set of reports, records, books, &c., than can be produced for inspection at his office at any time. He says they charge that in different States of the South the officers of the Bureau make use of differing modes of procedure in the exercise of judicial powers; and makes answer that in most of the Southern States the Bureau agents do not exercise judicial powers of any kind, and in the other States the powers exercised by them are modified by the feelings and conduct of the people toward the freedmen. He makes inquiry "what other principle more uniform is it possible to adopt than to regulate the power of agents of the Bureau by the disposition and conduct of the people, favouring them as they approximate equal justice?" With reference to the regulation of freedmen's wages, he says the Bureau officers have never attempted so to do, and no order ever existed making any regulations on the subject. It is a matter which has been entirely controlled by demand and supply. Although importuned from all parts of the South to take action with reference to wages, he has steadily refused so to do. "I cannot agree," he continues, "with the inspectors altogether as to a complete revolution in the sentiment of the Southern people which insures sufficient protection to the freedmen, when United States' officers and freedmen are murdered, and the freedmen abused and mutilated, as is reported by the inspectors themselves." In conclusion, he says to the President:—"Could the Freedmen's Bureau be now administered with your full and hearty sanction, and with the co-operation of the other branches of the Government, it would fulfil the objects of its creation in a short time, and be made, while it existed, to conduce to industry, enlightenment, and justice for all classes of the people. The work committed to it may doubtless be done by the army without a Bureau, but not with much less expense. Yet, if the Government would keep good faith with its new-made citizens, some sort of a United States agency must be maintained in the Southern States until society shall have become more settled than it now is."

#### UNIVERSITY OF LONDON.

##### FIRST LL.B. EXAMINATION, 1867.

The following is a list of candidates who passed this examination:—

**FIRST DIVISION.**—Russell Hugh Worthington Biggs, University College; Andrew Bowman, M.A. (Sydney), private study; Edward Bowman, M.A. (Sydney), private study; Edward Clavequin, private study; Frederick William Groves, B.A., King's College; Thomas Lambert Mears, First B.A., private study; Edwin Pears, private study.

**SECOND DIVISION.**—Joseph Frith Bottomley, King's College; Thomas Brett, B.A. (Dublin), Trinity College, Dublin; Algernon Fletcher, private study; David Na-mith, private study; Thomas Wilson Scott, New College; William Stephen, Marischal College, Aberdeen; John Taylor (A.), private study; Hormasji Ardasser Wadya, University College; William Woodall, King's College.

#### THE WEATHER.

The severe weather which set in with Wednesday's snowstorm continued up to Saturday night, since which an entire change has taken place. There appear to have been heavy snowstorms and severe cold all over the country—from John o'Groats to Land's-end, greatly impeding railway communication, and causing snow drifts. In London the snow laid on the ground for several days, and communication between the City and the suburbs was greatly impeded. Most of the omnibuses on Thursday ceased to run. It is said that scarcely fifty out of the 620 vehicles of the General Omnibus Company were plying, and the few cabs on the stands had extra horses and charged fabulous prices. But for the services of the Metropolitan Railway and the line from Cannon-street to Charing-cross, the greater part of the business of London during the last three days of last week must have been suspended. Dense fogs added to the inconvenience from the severe weather, and on Friday morning the thermometer in the streets of London was far below zero. On Friday there was a good deal of sliding and skating on the waters in the metropolitan parks, though the ice was very weak and dangerous. In the Regent's Park there were fully 3,000 persons on the ice at one time, and the members of the Skating Club mustered in great force. The banks of the Serpentine and the water in Kensington-gardens were crowded, and on the latter water there was a large number of skaters. There were several casualties, but none attended with fatality. At midnight on Saturday a strong and biting wind set in, accompanied by a fall of snow for about half-an-hour; this was followed by a complete hurricane of wind, hail, and sleet, which continued until an early hour on Sunday morning, and then another change took place: the wind ceased, the atmosphere became many degrees warmer, and a heavy fall of rain occurred, which continued more or less with fog during the remainder of the day. As might be expected, the streets were in a frightful state, but the deluge of rain, with the aid of scavengers, had nearly cleared the main thoroughfares on Monday.

Twenty deaths are recorded in the metropolis as having occurred through the recent inclement weather.

From the country there are accounts of various incidents arising from the snowstorm. In Kent a flock of about 100 sheep were discovered to have been buried beneath a snowdrift, but with some trouble they were all rescued. At Brighton there were disasters owing to the fishing craft driving ashore before preparations could be made for beaching them. No less than nine of these vessels were wrecked.

Mr. E. J. Lowe, at his observatory in Nottinghamshire, records the thermometer 21 degs. below freezing on Friday. A correspondent of the *Times* in Hampshire reports 28 degs. of frost, and at Hornsey on Friday morning the thermometer with northern aspect fell below zero.

There was also an extraordinary detention of mail and other trains near Bangor, in North Wales, owing to the snow blowing from the mountains, and for a distance of several miles forming a drift from ten to fifteen feet deep. The Saturday-evening and Sunday-morning Irish mail trains were brought up at this barrier, along with several other trains. Four hundred navvies were set to work on Sunday afternoon, and at length the whole series of trains, which had been detained from eleven to sixteen hours each, were enabled to proceed on their journeys. During the gale on Saturday, 130 feet of the staging which connects the inner with the outer breakwater at Portland was carried away. At Old Malton a man named Ruston, who had been accustomed to sleep in straw stacks, was found nearly dead. He had crawled to a gentleman's gate, and had there become entirely unconscious. A dog found him, and moaned so piteously that his master got up and found the frozen man. With restoratives the man came round. A sad accident is reported from Liverpool, where, on Thursday, a number of boys ventured upon a mill-dam—a large sheet of water, which, from the constant under-current flowing from an adjoining mill, is peculiarly dangerous. About twelve boys went upon the ice, and four of them, more venturesome than the rest, selected the part nearest the mill for sliding upon. Suddenly the ice broke, and all four were drawn under; only one was rescued. A man named Warner, employed as night-switchman on the Great Western Railway at Reading, was frozen in such a manner that his death followed on Sunday.

From Belfast we learn that twelve or fourteen vessels had been ashore yesterday at Ballywalter, Donaghadee, and that several lives were lost. Shipping disasters are also reported from other parts. The Devon and Cornish coasts were visited by a fearful storm on Friday night and Saturday. Numerous wrecks are reported; and, unfortunately, great loss of life. Both in these localities and elsewhere, the lifeboats under the direction of the National Lifeboat Institution seem to have done good and gallant service. A destructive gale prevailed on the east coast on Saturday night. In the Tyne four vessels were wrecked, the crews being saved with great difficulty. Near Great Yarmouth two Sunderland vessels were wrecked, and it is feared the crews were drowned.

On Monday night there was a furious gale in and around London, which occasioned a great destruction of property, and resulted in the loss of two lives. The gale commenced about midnight, and from one o'clock till seven, and even later in the morning, the wind blew with fearful force, tearing huge limbs off the trees in exposed situations with amazing force,

and doing an amount of damage which would hardly be credited. Between five and six o'clock the hurricane was at its height, and accompanied with heavy falls of rain. So strong was the force of the wind, that on the Brighton and South Coast Railway, the South-Eastern, and the London, Chatham, and Dover Railway, it was with the greatest difficulty the drivers of trains during the night could make head against it, and they were necessarily very late in reaching their various termini. In Hyde Park, near Kensington-gardens, several trees have had large limbs broken off, and shrubs have been blown out of the ground. This is also the case in St. James's and Battersea Parks. At Brixton, Clapham, Stockwell, and Camberwell great damage has been done to house and garden property. Injuries are reported as having been received by persons in the streets through the fall of tiles, chimney-pots, &c. Great damage has been done at Dulwich, Norwood, Sydenham, and Streatham.

On the river during the night the scene was one of wild excitement. Watchmen were engaged on all the barges and river steamers above bridge during the gale to keep them safely moored, and very few accidents happened. Below bridge, however, near Deptford, it was stated this morning, at the London Docks, that two men, belonging to a vessel from Goole, were drowned by a boat in which they had been ashore being capsized by a sudden squall of wind. One belonged to London, and the other to Goole.

At Plymouth there was a heavy SSW. gale on Monday night, when two small schooners were totally wrecked in Batten Bay—the *Teazer*, of Ipswich, with loss of all hands except the mate, and the *Palmyra*, of Southampton, with all hands. The ship *John Gray*, of Glasgow, from Demerara for London, was totally wrecked in Mount's Bay. The passengers and crew were saved. The captain and mate were drowned. The telegraph wires in some parts have been blown down.

**SANITARY ACT OF 1866.**—The regulations under this Act relating to lodging-houses are now coming into operation. Rules approved by the Home Secretary have been issued by several of the districts in the metropolis. Those issued by the Board of Works for the St. Giles's district are very stringent. Among the most important it is specified that no person shall let any house, or part of a house, in lodgings, or to be occupied in lodgings by members of more than one family, and in which more than two persons shall sleep in one room, until such house, and the person proposing to let the same, are registered in the office of the Board of Works. In no case will an accommodation of less than 400 cubic feet of space be allowed to each person. Persons letting such house, or part of a house, must have the walls and ceilings of every room, &c., thoroughly cleansed and limewashed at least four times a year. Cellars are to be cleaned out once a week, and limewashed as often as needed. The rooms are to be ventilated, &c., to the satisfaction of the medical health officer. Proper accommodation must also be provided for washing, and such a supply of water for the use of lodgers, with proper covered cisterns, as shall be satisfactory to the health officer. The cistern to afford at least fifteen gallons a day to each inmate. The dustbin must be emptied once a week, and for every twenty persons a separate water-closet is to be provided. Every house is to be properly drained. Every owner not resident in or near the registered house must appoint, as agent, some person who is resident in or near to the house to see that the regulations are carried out. Every house and room shall be open to the medical health officer for inspection between the hours of 8 o'clock a.m. and 10 o'clock p.m. Any persons violating the regulations will be liable to a penalty not exceeding 40s. for any one offence, with an additional penalty not exceeding 20s. for every day during which a default in obeying such regulations shall continue. The regulations issued by the Poplar district, also approved by the Home Secretary, are of a somewhat similar description; but there are additional clauses to the effect that no room the ceiling of which is on a level with or below the level of the footpath or roadway immediately adjoining, and no room used as a kitchen or scullery, and no room not lighted and ventilated directly from the exterior, and no room on the roof of the house not furnished with an open fireplace or flue, shall be permitted to be occupied as a sleeping-room, nor shall any underground room be permitted to be so occupied unless specially certified by the medical health officer as fit to be so occupied. The number of persons in each sleeping room is to be determined by the cubical contents of the room; for instance, if the room is used only as a bedroom there is not to be more than one person to every 300 cubic feet of air; if used as a sleeping room and also as a day room, then there is not to be more than one person to every 400 cubic feet of air. Persons of different sexes are not to occupy the same sleeping room, except one married couple, or parents with children under ten years of age. When a person is attacked with fever, smallpox, or other infectious disease, immediate notice must be given to the medical health officer.

**THE COLLIERY ACCIDENT FUND.**—The Mansion House Colliery Accident Fund amounted on Saturday to about 16,200l. The subscription has rather declined during the last few days. There are 720 persons, old and young, bereaved by the catastrophe near Barnsley and in North Staffordshire. The total relief collection at present hardly exceeds 30,000l.



## Literature.

## A. J. SCOTT'S DISCOURSES.\*

And is this—we are constrained to ask—the entire bequest to the world of one of the most highly-cultured and most gifted minds of the present generation?—three sermons written near thirty years ago, and the reports of some five or six lectures, not one bearing a date later than 1845, and therefore no more than the sermons preserving for us his ripest harvest of thought! There is something very sad about these fragmentary remains. Yet we must guard against allowing the feeling of disappointment to obscure their real interest and value. Though bearing upon phases of thought and feeling which have since passed away or become greatly modified, these essays contain germs of thought and truth good for all times; and if they cannot be said to have exercised any definite or easily traceable influence upon the public mind, the principles they illustrate are so deep and vital as to render them more truly pertinent to existing controversies than very much of what is being written to-day.

Mr. Scott is one of those men who have enjoyed a reputation beyond anything actually achieved by them. That reputation rested in his case upon a somewhat vague and various foundation. In his earlier life he was—as has become generally known through the publication of Mrs. Oliphant's work—associated with Edward Irving. His sounder judgment recoiled from the abyss into which that great but misguided man plunged; but his subsequent position in London and Manchester was of a nature rather to check than to encourage the free development of his capacity to be a spiritual teacher. Whilst holding a literary chair at University College, London, Mr. Scott was wont to gather around him on Sunday evenings an audience of widely divergent religious beliefs, whose common tie was rather their reverence for true religious life in its largest extent (combined with a deep respect for the preacher himself), than any doctrinal agreement. Mr. Scott still held to his position as a clergyman of the Scotch Kirk, used the Scotch Psalter, and guided the devotions of the congregation by extemporary prayer. But the very miscellaneous character of his audience appeared even here to act as a partial restraint upon freedom of expression; and his public speaking was often more or less cramped and fettered. Yet those who were privileged to attend those Marylebone evening services recall not a few occasions, when under the powerful fusion of earnest thought, the stream of unalloyed eloquence would gush freely forth, as the speaker discoursed of those central verities which are the groundwork no less of religion than of Christianity. Through the press, Mr. Scott exerted no considerable influence upon his generation. The discourses and lectures before us have been printed before, in more or less ephemeral serials, where they have been discovered and studied by a select few; but of them all, there is not one which would count for more than an opusculum among the works of moderately copious men of letters. Perhaps the reputation we have indicated was more than all founded on the conviction, that in him was exemplified in an eminent degree the spirit of deep and earnest search for truth. Like one incomparably greater—whose literary performances also fell signally short of his aims and professions—the varied religious experience of Mr. Scott, combined with the known gravity and purity of his character, was believed to mark him out as one of those who “through darkness are led to the light that others might reach the light without passing through the darkness.” On these and other grounds, considerable expectation was excited by the announcement in Messrs. Macmillan's lists—some two years before his death—of a forthcoming volume of his discourses. It was hoped that, in availing himself of the press rather than the lecture-room as his medium of communication with the public, Mr. Scott would be found to have done himself more justice than hitherto. The lectures on the “Kingdom of Christ,” on “Romanism,” and some other subjects, show that he possessed in no common degree the power of clear, forcible exposition. They are the reverse of obscure; and present no other difficulty to the reader than all consecutive thinking must do. They show, too, no lack of faculty for apt illustration. And these features of his earlier productions lead to the inference, that if Mr. Scott at times became less clear and definite in his public teaching, it was not owing to indistinctness of

mental vision, but to the presence of facts which operated as a restraint upon him. What those facts were—subjective or objective—it is not for us to say or conjecture:—excepting so far as they were involved in the nature of his position as referred to before. But the expectations referred to have not been realised. There is literally nothing new in the volume. What spoils the writer of these essays gathered from the wide plains of speculation and of truth during those twenty years of his life, of which they present no record, must remain to us unknown.

We have felt unable to proceed to a brief notice of this volume, without reference to the antecedent circumstances which add interest to its appearance. Those to whom the facts we have recalled are familiar will, we trust, pardon the reference for the sake of those to whom they may be, in part at least, unknown. Let us now turn to the contents themselves.

Of the three sermons forming Part I. of this volume—“On the Divine Will,” “Hints for Meditation on Acquaintance with God,” and “On Revelation,”—the most important is, we think, the first. Its leading purpose is the discrimination of the “will” and the “decrees” of God. The decrees of God being the ultimate register of His purpose, must stand for ever. The will of God—His holy and loving “disposition”—may be, and is, continually thwarted by His creatures. That such is the case, it is urged, all must allow who admit that man is capable of sin; the power of such resistance being the simple condition of moral power. Yet, like other attempts at a *Theodicea*, this leaves the difficulty in another form. Granting man's freedom, as the condition of morals,—was the problem it presents, only to be dealt with in a way involving the physical and moral degradation of (at any time past) some nine-tenths or ninety-nine-hundredths of the human race? Was this the only reconciliation of freedom and sovereignty which Omnipotence itself could effect? Or again, what are the decrees of God, if they are not the simple expression of that Will from which Mr. Scott's arguments requires us so sharply to distinguish them? But, after all, what avail these questionings, save to show that the subject is beyond the range of the human intellect? Of God and of His will enough is known for the peace and repose of man's spirit. His decrees and ultimate purposes are “past finding out.” One sentence in this discourse we note, as indicating a crudeness of thought which certainly did not characterise Mr. Scott's later utterances. Speaking of the disorder and evil which prevail in the moral world as not to be traced to God, but to the action of the creature resisting His will, he goes on to argue that—

“In a universe peopled by nothing higher than the brutes, if there be feeling of pain, if there be turpitude, quarrelling, mutual destruction, then also we may say, these evil things exist because of an evil will in Him who made them.”—P. 10.

In the first place, how can turpitude exist among brutes, incapable—ex hypothesi—of moral discernment? Can they even “quarrel” in any true sense of the word? And as for the feeling of “pain” and “mutual destruction,” what then are we to make of

“The yellow dragons of the prime  
That tare each other in their slime.”

if our Laureate be right in his palæontology? In the presence of the known facts of geology, it is surely very rash and unscientific to assume that there can be no animal pain or “mutual destruction” apart from man's sin. We may be certain that this paragraph at least does not express Mr. Scott's maturer thinking on the subject.

We have not space to enter upon the other two sermons in Part I., nor do they contain anything of special value for us. The essays or lectures on the “Kingdom of Christ,” and kindred subjects—though some of them now out of date—contain much valuable suggestion, and for grasp of the subjects discussed, strike us as superior to the discourses forming Part I. The first presents the principle of a true Theocracy, especially as illustrated in the Jewish people and Church. That Theocracy was one largely signalled by miracle; and this leads the author to enter somewhat fully into the general function of “miracle” as an element of revelation. This Mr. Scott holds to be, not so much to evidence some particular fact or doctrine, as rather to call attention to that power the ordinary working of which is for a while suspended. The miracle is wrought to reveal to us a constantly-working agent. It is as if one who had made a self-acting machine were to show, by stopping its movement, that it had no energy apart from himself. Hence those who rest in the “miracle,” lose its true significance, much as one who, satisfying himself of the truth of a proposition of Euclid with reference to the given diagram,

were to fail to discern its other and universal application. To apply this to the case in point. The Jewish Theocracy was a grand exhibition of the truth that God is the true ruler of nations. The wonders with which its foundation was laid were a demonstration of a universal truth. As the use of miracle is to render us independent of miracle—to show us that all is miracle; so the use of the Theocracy of the Old Testament is to render unnecessary henceforth such special dealings with any people, and to lead us to discern the relation in which all nations stand to the God who thus reveals Himself.

The essay on “Romanism and its Modifications” is chiefly occupied with two topics, involving the great characteristic features of the system with which it deals—“implicit faith” and “idolatry.” In treating of the former, the lecturer touches upon a thought capable of fuller elaboration. How far are the truths of religion capable of being held by what is called “implicit faith”? In a science like geometry, as is very appositely remarked, “implicit faith” is an absurdity. Can a child, for example, who believes that twice two are four, or that two sides of a triangle are greater than the third, simply on the testimony of his father or teacher, be said to have any true knowledge of the matter at all? Is it not clear that “implicit faith” will never carry him over the threshold of the science? To quote the words of the author,—

“This condition of implicit faith is essentially a condition of ignorance—of ignorance of that very matter, the basis of instruction in which you are now laying; and the father would feel absolute despair in commencing this portion of elementary instruction, if he began his lessons with an assurance that the boy, to the very end, was to believe all the propositions because his father had told him so. The child does not know them; he does not believe them: these propositions have never really presented themselves to his mind. He knows certain details, which may furnish him with practical direction in individual cases; but this entire branch of knowledge continues hid from his eyes.”—(P. 108.)

We wish this vein of thought had been worked further. The lecturer, however, contents himself with pointing out that it is at least possible that the case may be the same with religion; and that “it must not be taken for granted that the knowledge which is attainable by implicit belief is the only kind of knowledge of which religion is susceptible” (p. 109). It is true, something is added in a “supplementary” lecture, on experience as the condition of religious knowledge; but there is room for more. The self-evidencing nature of spiritual truth—and the necessity for the discernment of that interior evidence—are subjects which here fairly open out upon the reader, and demand the most wise and penetrating treatment. The illustration employed by Mr. Scott is capable of a much wider and more decisive application.

Contenting ourselves with noting here and there a shining nugget of the ore of thought, we pause to call attention to a forcible exposure of the fallacy (which is the kernel of so-called secularism), that were religion essential to man, its pursuit could not have been encompassed by so many difficulties. “In short, if God has made it possible for man to discover religious truth, He must have written it as with a sun-beam, it must be discernible at a glance” (p. 166). The passage is too long for quotation, but nothing can be more plain and forcible in statement, or more convincing to those who will be convinced. For that which is the most precious of all possessions—this is the pith of the argument—we may well believe that “the Creator expects us to be ready to undergo more pain and more trouble” than for any other within our reach.

The series concludes with three closely related lectures on “Schism” (two), and the “Pure Principle of Church Government.” In expounding the nature of true and false unity, Mr. Scott reaches, perhaps, a higher level of eloquence than anywhere else in this volume, and consequently more adequate to his reputation. We select the following passage as indicative of his best and loftiest mood:—

“Some would be disposed, perhaps, to conclude, that if unity is not constituted by opinions, or by forms, or by any manner of external cohesion among men whatever, we are then left in the pleasant and desirable position of being altogether free to form each an opinion for himself; and then in regard to our neighbours, free to agree to differ, holding that every man has the same right to his private opinion that I have to mine; and that therefore unity will be more readily brought about by an increasing carelessness as to the judgments which men hold in regard to truth. Now, there are two very important elements of the calculation here entirely left out of sight. According to the view we have derived from Scripture, it is the Truth that is to unite men. If that be the right view, nothing but the Truth can do it; and the man who desires unity will desire Truth exactly in the same proportion, and will mourn over that untruth which he can see to oppose anywhere this organising Truth, with a force exactly proportioned to his desire of unity. The man who is careless as to men's

\* Discourses. By ALEXANDER J. SCOTT, M.A. Macmillan and Co.



judgments about Truth, is really careless about unity: he is contented that each man should live apart—should have a little sanctuary or shrine for himself, with which his neighbour is not to meddle, making with his neighbour a compact, that on the other part he will leave to him a corresponding little sanctuary of his own. This is infidelity; and it is a great subject of regret, that those who are not infidels should at any time countenance this false liberalism, by speaking as if they meant the same thing with those who talk in this manner, because they are altogether sceptical as to the possibility of man's attaining to Truth in any of the higher objects of his contemplation. No, I care not—it is needless for any of us to care—for any man's opinion who does not regard Truth as a thing above him, out of him, and entitled to absolute rule and authority over him: over which he has no rights, but which has a boundless right over him."

It will be seen that though this volume falls short in some respects of what we might have looked for, and especially disappoints us in being a perfect blank, as far as the later and riper part of Mr. Scott's life is concerned, it is rich in materials and suggestions of thought, and worthy of being received with thankfulness by all those who cherish his memory.

#### "THE REFORMERS' YEAR BOOK."

The conception and execution of this work are alike admirable. It supplies just the want which almost every one actively interested in the Reform movement must have felt. We have here, in the compass of little more than a hundred pages, many of the leading facts connected with the history of Reform during the last thirty years. We say "many," because the compiler of the work, who, in other respects, has executed his task with great skill and care, has not quite done justice to the whole Reform movement of this period. He has treated it too exclusively from a Parliamentary point of view, and his range as regards time is too narrow. As this is the first of a series, it is not too late to correct this error, and in another volume we may hope to see some notice taken of the public movements of the fourth decade of this century, when the services of such men as Joseph Hume and Joseph Sturge may receive recognition. The ground, however, over which the editor travels is travelled very thoroughly. We have, first, a very clear summary of all the Reform measures submitted to Parliament from Lord John Russell's in 1852 to the Bill of the late Government. A good idea is, also, to give, in connection with these bills, the Reform pledges of the same period, which for the information of the reader we will extract:—

##### REFORM PLEDGES FROM 1852 TO 1866.

"It may now be interesting as well as useful to collect the various pledges of the House and the different Cabinets to consider and settle the question of Reform. Five Prime Ministers, at the head of six Administrations, have advised the Queen to recommend from the throne the consideration of the subject.

"On the 3rd of February, 1852, the Commons, in answer to the Queen's Speech, desired 'humbly to thank her Majesty for the expression of her opinion that this is a fitting time for calmly considering whether it may not be advisable to make such amendments in the Act of the late reign, relating to the representation of the Commons in Parliament, as may be deemed calculated to carry into more complete effect the principles upon which that law is founded.

"That we thank her Majesty for the expression of the confidence which her Majesty feels, that in any such consideration we shall firmly adhere to the acknowledged principles of the Constitution, by which the prerogatives of the Crown, the authority of both Houses of Parliament, and the rights and liberties of the people, are equally secured."—3 *Hansard*, clix., p. 75.

"On the 31st January, 1854, the Commons thanked her Majesty for informing us that measures will be submitted to us for the amendment of the laws relating to the representation of the Commons in Parliament.

"Humbly to express our concurrence in the opinion that recent experience has shown that it is necessary to take more effectual precautions against the evils of bribery and of corrupt practices at elections; to assure her Majesty that it will be our duty to consider whether more complete effect may not be given to the principles of the Act of the late reign, whereby reforms were made in the representation of the people in Parliament, and humbly to thank her Majesty for acquainting us that, in recommending this subject to our consideration, her desire is to remove every cause of just complaint, to increase general confidence in the Legislature, and to give additional stability to the settled institutions of the State."—3 *Hansard*, cxxx., p. 114.

"On Dec. 4, 1857—"Humbly to assure her Majesty that we will direct our earnest attention to the laws which regulate the representation of the people in Parliament, with a view to consider what amendments may be safely and beneficially made therein."—3 *Hansard*, cxlviii., p. 98.

"On Feb. 3, 1859—"To thank her Majesty for informing us that our attention will be called to the state of the laws which regulate the representation of the people in Parliament, and to assure her Majesty that we will give to that great subject that degree of calm and impartial consideration which is proportionate to the magnitude of the interests involved in the result of our discussions."—3 *Hansard*, clix., p. 67.

"On Jan. 24, 1860—"We thank your Majesty for informing us that measures will be laid before us for amending the laws which regulate the representation of the people in Parliament, and for placing that representation

upon a firmer and broader basis; and we assure your Majesty that we will give our best consideration to this important subject."—3 *Hansard*, clvi., p. 10.

"1866 (from the Queen's Speech, 6th Feb.)—"I have directed that information should be procured in reference to the rights of voting in the election of members to serve in Parliament for counties, cities, and boroughs. When that information is complete, the attention of Parliament will be called to the result thus obtained, with a view to such improvements in the laws which regulate the rights of voting in the election of members of the House of Commons, as may tend to strengthen our free institutions, and conduce to the public welfare."—*Times*, Feb. 7, 1866."

The history of the recent Administrations of Lord Palmerston, Earl Russell, and Earl Derby forms the topic of the next chapter. We have then a summary of all the electoral returns, of the recent Reform debates, and a copy of all of the divisions on the Government Bill. There is, besides, a great deal of miscellaneous information, in this manual. Those who wish for an intelligent summary of the Reform history of the last fourteen years, and especially of the last Session of Parliament, will find it in this work. They will here see how the question has been played with, who have merely played with it, and what stand can be taken for future measures. The work is a valuable contribution to history as well as to politics, and as such it may be valued even by those who do not believe in Reform.

#### THE ROB ROY ON THE BALTIC.\*

Mr. Macgregor has already gained something more than a European reputation by his daring and unprecedented canoe exploits, none of which have been more startling or fraught with more exciting interest than those recorded in the present account of his cruise on the Baltic and the lakes and rivers of Norway, Sweden, and Denmark during the summer of 1866. We presume that our readers are already acquainted with the author's narrative of "A Thousand Miles in the Rob Roy Canoe," which was noticed in these columns last April, and that not only persons uninitiated in aquatic sports, but even they whose familiarity with them has given them some confidence in the management of light craft, have been almost incredulous while they have followed the solitary canoeist over rapids and through shallows on the waters of the Danube, the Meuse, and the Rhine, and having heard the story to the end, have wondered at and envied the hero of so many victories and the fortunate possessor of the ubiquitous barque.

Mr. Macgregor started on this expedition with a new boat, "shorter, narrower, shallower, and stronger than the old Rob Roy," one which cost its builder much suffering in the shape of "Macgregor on the brain," as it has been humorously remarked, and which, in spite of its exceedingly limited dimensions, enabled its owner to carry with him cooking apparatus, rice, soup, tea, coffee, chocolate, sugar, salt, and a good supply of biscuits, together with luggage for three months' touring. Thus equipped, he embarked on board a steamer bound from London to Christiania, and debarking at the latter town commenced his cruise at Kongsvinger, about sixty miles to the north-east. Starting from Kongsvinger, Mr. Macgregor's course was through lakes and fjords to Stockholm, and thence southward, availing himself of the occasional assistance of steamer and rail to Helsingborg, Copenhagen, Schleswig-Holstein, and Hamburg. Of the detail of this route we cannot speak, nor, indeed, can an account of it from the pen of any other person than the author himself be of the least interest. That it was not all plain sailing the nature of the expedition would suggest; moments of rapture alternated with times of discomfort and even of great peril. To a man of less vigour and healthfulness of body and mind, even if he accomplished as much, the pleasurable emotions would not be so frequently or so continuously excited; for Mr. Macgregor has a keen scent for the enjoyable, and finds sources of enjoyment in scenes and adventures which to many would produce an opposite result. An essential element in the thorough appreciation of such a mode of touring as that adopted by the author is a love of solitude. That Mr. Macgregor's fancy for it is not bred by egotism, is evident from the following extract:—

"The rill of pleasure from this source once set flowing in the canoe tour will be an undercurrent for weeks, and will trickle through the mind sweetly in a stream without form or boundary, or will gush up at times with an aroma of thought—the dream of a dream, in visions that a Tennyson can tell in words, but all can grasp and feel. This current will also gather force enough to bear the checks of occasional town life and hotels; but it is revelled in most fully as a deep pool of pleasure after the solitary, silent bivouac, when the prosaic body itself becomes as if absent, ruminating; and the

wondrous thing called 'Mind,' feeling the silence round, creeps forth, at first stealthily; but now, being assured that no one sees or hears, and nothing else is near, and that there is freedom to unfold in, it slowly rises, erect, awake, a majestic form, awful, incomprehensible.

"Then begin the grand gymnastics of this giant unbound—the far-reaching stretches into the long past, but grasping only emptiness; the anxious gropings into the deep below, in vain; and then the nimble plays of fancy round the near and present; and, still unsatisfied, and craving still for what is lasting and true, it bounds off into the dim future, soon dashing against a wall of hard, cold darkness, firm and impenetrable.

"Stay, weary spirit, and at last look up, and listen to that solemn voice, 'Be still, and know that I am God,' 'Faithful and true;' 'that liveth, and was dead;' 'the Everlasting Father, the Prince of Peace;' and so you are not alone."

But it would be a mistake to suppose that Mr. Macgregor undertook this and similar expeditions for the sake of realising this grand truth. He does not pretend to say that, nor do we. His aim was of course pure bodily and mental recreation; and although we note with satisfaction those indications of which there are many, that he is a man of deep religious feeling, actuated by the highest motives in his rules of life and conduct, it must not be forgotten that he is here in holiday attire, and that for the time being recreation is the weighty business which is on hand.

Owing no doubt to his previous tour in Europe, Mr. Macgregor's progress through Norway and Sweden was a matter of sufficient interest in those countries to be chronicled in their newspapers, while everywhere on land his boat was followed by crowds of gazers who vied with each other to be entrusted with the honour of keeping guard over it, and the welcome and hospitality afforded to him by the inhabitants, saved him the trouble and expense of seeking hotel accommodation.

#### "NOOKS AND CORNERS OF ENGLISH LIFE."

The "nooks and corners" of English scenery are known by many of us to be in their own way more interesting than the scenes that lie by our highways and surround our cities and towns; and it often seems to the wanderer in such spots that through their features the face of the country in the generations ago may be so truthfully made out, that the spirit of a stiller life breathes, the quaint fancies of the dreamy mind people the scene at will, and we pass back into one of the forgotten ages of the old, old England. Just so has "English Life," also, its "nooks and corners," which, much more than the highways and bridle-roads of public history assist us to realise the character and domestic manners of our forefathers, and understand the great changes which have taken place in society in its progress to the forms of the Present. Mr. Timbs has taken up this notion—not a new one, certainly, but capable of being worked out to useful ends and pleasant entertainment—and has produced a volume bearing the title of this notice, in which he draws from archaeological sources, from private memoranda, letters of the long dead, household books, and every conceivable variety of literary and antiquarian remains, the materials for an instructive and amusing work. The new and valuable additions to our domestic history obtained in recent years, have furnished him with some of his best matter; and in the use of information that is older and more common, he has practised a condensation often so admirable for its closeness that for its sake we forgive a great deal, on the one hand, of incoherence, and on the other, of bald and careless writing. He has worked well, and has produced a popular book that all persons who cannot read much or largely in English antiquities may, profitably and to their recreation, make themselves acquainted with. It is, in our opinion, one of the best of the author's numerous works; written with more continuity than most of them, and attaining to a higher literary character; though, as we are bound to add, still having too many marks of compilation that might have been removed from the text, while the authorities still remained duly acknowledged and marked in the notes.

It is not a book that comes at all into competition with such works as, for instance, Dr. Pauli's "Pictures of Old England,"—a work that has a truly historical complexion, and a unity and vitality of its own, though consisting of a series of distinct views. This work groups facts and anecdotes, from accredited sources, in a plain transparent narrative, frequently enriched by direct quotation from the best writers on the various departments of the subject. Mr. Timbs very fittingly describes it in the general, when he speaks of it as containing pictures of the "English people—in their 'woods, and caves, and painted 'skins,' their homes and modes of living in cavern and 'castle, mansion and cottage; the origin of their 'domestic inventions and contrivances in the several 'stages of comfort; house-furnishing, dress, and personal ornament; provisions and olden cookery, and 'housewifery; peasant life, with its curious customs,

\* *The Reformer's Year Book and Political Annual for 1867.* London: W. Freeman.

\* *The Rob Roy on the Baltic.* By J. MACGREGOR, M.A. (Sampson Low, Son, and Marston.)

\* *Nooks and Corners of English Life, Past and Present.* By JOHN TIMBS. Author of "Strange Stories of the Animal World," "Things not Generally Known," &c. With Illustrations. Griffith and Farran.



"laws, and ceremonies; fairs and festivals and amusements. To these succeed a few historic sketches; traditions of battle-fields, and other memorable sites; mansions and their families; romantic narratives; portraits of eminent persons, &c." When we add that amongst the latter we have the fabled and the true stories of Fair Rosamund, a sketch of Wolsey at Esher-place, are introduced to the Evelyns at Wotton, and to Lord Bolingbroke at Battersea, and learn of all the curiosities of Hatfield, where Elizabeth was kept a State-prisoner, we shall sufficiently intimate the attractiveness of the subjects Mr. Timbs has written of with his large information and in his best manner.

We observe some deficiencies and errors, however; for instance, when speaking a great deal of "gabled houses," it is surprising that Chester and Shrewsbury are not taken into account; and that one of the finest possible specimens of a house of its own date should be overlooked in Banbury, while we learn the whole history of Banbury Cross and Banbury cakes and cheese. The remark "that the old custom of ringing the curfew-bell is retained in several villages and towns," is misleading; for we are satisfied that "the eight o'clock bell" is still to be heard in hundreds of country places. So, too, it is no peculiarity of "one of the towns of Herefordshire" that, "on Shrove Tuesday a bell rings at noon as a signal for the people to begin frying their pancakes": for we ourselves have known a town where "pancake-day" has its three bells, rung ten minutes apart, and called by the common people "pan on," "pan burn," and "pan off," the tenor bell being employed for the former, the "big bell" for the burning of the pan, and the "tinkler" in the last place. It is really absurd to say that "roasted geese were stuffed with gooseberries—hence the term;"—when the corresponding word in other languages shows that gooseberry is a corruption of *gossberry* or *gorseberry*, and has its name from the prickly shrub on which it grows, like the German *stachelbeere*. Under the head of dress, we do not observe any mention of lace, which surely should have been introduced in describing the costumes of ladies of the sixteenth and seventeenth centuries, even if its use were not traced back to those almost fabulous times of St. Audrey, at whose fair at Ely such lace was sold as gave "tawdry laces" to the belles of olden time. These are comparatively small things: and we very thoroughly believe the book as a whole to be careful and reliable.

## BRIEF NOTICES.

*God's Word Written: the Doctrine of the Inspiration of Holy Scripture Explained and Enforced.* By the Rev. EDWARD GARBETT, M.A., Author of "Religion in Daily Life." (London: The Religious Tract Society.) This little volume deserves to be received with great respect. It is replete with valuable information. It makes a very serviceable contribution to the thoughtful, and yet popular, Biblical literature which the youth in Christian families can thoroughly avail themselves of. Mr. Garbett, we are glad to see, strongly asserts the fact which is often ignored by certain defenders of Christianity, that "such a thing as Christianity without the Bible is unknown." "The Bible is the source, and the only source, of information on Christian truth." "It is exceedingly difficult even to conceive its absence, so inextricably has its influence become mixed up with the whole order and fortunes of the world." "Undoubtedly the facts of our Lord's life, and the offer of salvation through His atoning death, were preached before they were written in the New Testament Scriptures. Undoubtedly, it is possible to conceive of Christianity apart from its inspired records: but it is useless to argue about what might have been. It is vain to tax the brain with ingenious suppositions relative to the life of Christianity, if the Scriptures never had been written, and the preservation of its doctrines had been entrusted to oral teaching alone. Such theories are valuable to the opponent of Christianity, because they enable him to lose sight of the case as it is in a cloud of ingenious theories: but they should be rigidly watched and most carefully avoided, by the advocate of Christianity. What God might have done is a question for Himself. What He has done is the only question for us." Admirably, too, does he insist on the historic character of revelation. "Its sphere is not in some imaginary cloud-land, but amid the actual events and transactions of the world. At no time has the Divine revelation been introduced abruptly, but has found its appropriate place in the orderly dealings of Providence, and the actual wants of humanity. The whole of the Old Testament Scriptures are inseparably identified with the history of the Jewish nation, and constitute the only explanation of its past fortunes and present condition. The New Testament Scriptures are the sequel and complement of the Old, and only complete what would otherwise be fragmentary and imperfect. As the existence of the Jew establishes beyond a doubt the historical groundwork of the Old Testament Scriptures, so the existence of Christianity establishes the historical character of the New." The exclusive claim of the Scriptures to inspiration is put with much force. "The care exercised by the ancient Church in the formation of the New Testament canon is evidenced by the number of spurious books rejected as not being the genuine

writings of inspired men. No less than thirty spurious Gospels are known to have existed, sixteen books of Acts, and five Epistles. Eighty books have been at various times presented for acceptance into the canon, and have been rejected." The clear and impressive summary in which the author exhibits the grand unity of Scripture, and the essential mutual relations of its several parts, is too long for citation. And, indeed, we find we must altogether abandon the pleasant purpose of indicating the character of this work by brief extracts expressing its salient points. We do not accept all its opinions on the structure and composition of the Bible; and especially we take strong exception to its theory of verbal inspiration. We deem it quite illogical to insist that either all the words as well as the thoughts were inspired or none were. In not a few passages we should as strictly contend for the *ipsissima verba* as Mr. Garbett himself. And we are surprised that he should draw such inference as he does on behalf of verbal inspiration throughout, from the New Testament quotations of the Old. "If, on the contrary, it was their ordinary method to use the words, there must have been reason and intention in it. What could the reason be, but that the words had God's authority upon them, and were themselves sacred? What could the intention be, but to witness to the Church of all ages the verbal inspiration, and therefore verbal authority, of the Scriptures?" If the following might be taken as defining the function of inspiration in the composition of Scripture, we should scarcely have any controversy at all with Mr. Garbett:—"God not only chose the writers, prepared and disciplined the writers, supplemented and verified their information, but He also acted concurrently with them in its conveyance. Leaving in all their natural peculiarity the human elements of style and manner of thought and expression, or rather employing them as His fore-intended instrument, the Spirit of God yet so far con-curred as to secure that the truth should be accurately conveyed and expressed just as God willed it to be expressed." Might not God so far concur with the writers as to secure this result without the uniform inspiration of the very diction they employed? And it has ever been a marvel with us that those who hold to the *ipsissima verba* with such tenacity so little heed the fact of the Apostle's use of a translation of those words, and the fact of the dependence of all Christendom on translation into some or other tongue of the original Hebrew or Greek. Notwithstanding these intimated differences of judgment, we have, we think, shown that we appreciate the service of Mr. Garbett's thought, scholarship, and industry.

*Christianity among the New Zealanders.* By the Right Rev. WILLIAM WILLIAMS, D.C.L., Bishop of Waiapio. With Six Illustrations. (Seeley, Jackson, and Halliday.) The literature of modern Christian missions is of wide extent, and of the first importance to all who would inform themselves of the mightiest social and national revolutions of our times. We hail with no ordinary gratification any volume which essays with truth and candour to gather up the main stories of the introduction of our faith into any island or among any people. The valuable standard works which survey the whole field of modern apostolic labours must of necessity omit many an incident which seriously affected the spirit and the form of Christianity in its earliest exhibitions to the heathen. And it cannot be expected that even those readers who are deeply interested in missions will search the reports of one and another society, in which such incidents have their only record. Great service, then, is done us by the class of books of which this is one. Here the story is told of the planting of Christianity in New Zealand. Free use is made of the reports of the Church Missionary Society. Our readers are sufficiently acquainted with the broad characteristics of the New Zealander to anticipate the strength and diversity of the hindrances he would present to the Gospel, to its spiritual truth and its moral principles. These are detailed here in scenes of revolting treachery and barbarity. The long patience the early missionaries had to exercise, and the repeated heavy disappointments of their hopes, amid the gravest perils of property and life, occasioned the display of a heroism, a persistent goodness and pity which are the peculiar glory of Christian zeal. Dr. Williams deeply laments the imperfect sway of Christianity in New Zealand as yet, after the lapse of half a century's inculcation of it; but he well vindicates the toil and sacrifice of the enterprise, not only by the command on which it rests, but also by results that have been undoubtedly secured. It should not be forgotten that at the very period when the Gospel was beginning to gain a hold upon the people, the colonisation of the country disturbed its development by manifold temptations and changes. The increase of settlers led to a great demand for land, and innumerable quarrels arose respecting prices, boundaries, and leases. The effect has been very prejudicial to the progress of Christianity. May it not, however, be hoped that ultimately the life of the colonists themselves may become a Christianising power as mighty as direct and formal missionary work? While there has been in New Zealand the full proportion of nominal professors, it cannot be denied that large numbers of sincere Christians have been gathered into the fold of Christ. The fact that there are twelve native clergymen supported by their flocks, whose contributions amount to upwards of three thousand pounds, speaks for

itself. But we refer the reader to this interesting volume for a juster estimate of the work done, and yet to be done, in New Zealand.

*True unto Death.* A Drama by SHERIDAN KNOWLES. (London: Adams and Francis; Simpkin and Marshall; Cramer and Co.) We are scarcely qualified to criticise this production. Its chief merit must be in its adaptedness for the stage; and of that we are imperfect judges. The story (though somewhat melodramatic) is perhaps not more improbable than such stories are apt to be; and the interest is that which springs out of incident rather than character. Alexina is a young serf, whose noble features of heart and mind, and especially a high-minded, self-sacrificing fidelity, prove a sufficient power to burst the iron fetters of prescription and caste. It is hardly necessary to add that the moral tone of the piece is unexceptionable.

*Partridge and Cooper's Annual Diary for 1867* This is a portable diary suitable for the pocket. It is printed on good paper, and, though small, there is space for making memoranda for each day throughout the year. It is prefaced with the usual amount of statistical information, which seems to have been carefully digested. A memoranda, list of London bankers, and postal information, will be found at the end of the work.

*The Scribbling Diary*, published by the same firm, is intended for more lengthy memoranda, and is well suited for office use. It is foolscap size, and interleaved with blotting paper. The paper is very fair, considering the price.

## BOOKS RECEIVED.

*Modern Culture; its True Aims and Requirements*, edited by Edward L. Youmans, M.D. (Macmillan). *The Daily Walk with Jesus to the Promised Land* (W. J. Johnson). *Alice Thorne, or a Sister's Work; The Domestic Circle, or the Relations, Responsibilities, and Duties of Home Life*, by the Rev. John Thomson; *Sketches of Scripture Characters*, by the Rev. Andrew Thomson, D.D. (Johnson, Hunter and Co.); *Shall we go Back to Rome* (Snow and Co.). *Hymns of Christ and the Christian Life*, by the Rev. Walter C. Smith, M.A.; *The Wholesome Words of Jesus Christ*, by Dr. Vaughan; *Scott's Poetical Works*, Globe edition; *A Woman Sold*, and other Poems (Macmillan).

## LITERATURE, SCIENCE, AND ART.

The coming series of Mr. Dickens's readings is to commence in London on the 16th, with "Barbox Brothers," and "The Boy at Mugby."

Mr. G. C. Scott writes to say that he has found himself compelled to retire from the competition for the New National Gallery in consequence of the claims on his time of the competition for the New Law Courts. These designs are now on view at Westminster. The *Globe* says:—"A necessarily brief, but not unthoughtful survey of the plans, perspectives, and elevations on view at Westminster has certainly produced the impression in our own minds that there is no one among them which it would not be the height of folly to adopt. And looking to the large sum which has already been expended in their production, we cannot help thinking that it would be wiser to postpone the competition for a dozen years or so, if these are to be taken as masterworks of the cream of English architects."

Messrs. Macmillan and Co. announce a new book by the Archbishop of Dublin, entitled "Studies in the Gospels."

The second number of the series of Part Music, edited by John Hullah, has been issued by Messrs. Longman, Green, Reader, and Dyer.

LITERARY ACTIVITY OF THE PAST YEAR.—During the past year there have appeared 4,204 new books and new editions:—Religious books and pamphlets, 849; biographical and historical, 194; medical and surgical, 160; poetry and the drama, 232; novels, 390; minor fiction and children's books, 544; travels, topography, and geography, 196; annuals and serials (volumes only), 225; agriculture, horticulture, &c., 64; English philology and education, 196; European and classical philology and translation, 161; law, 84; naval, military, and engineering, 39; science, natural history, &c., 147; trade and commerce, 79; politics and questions of the day, 167; illustrated works, 85; art, architecture, &c., 34; miscellaneous, not classified, 359—total, 4,204.—*The Bookseller*.

DEATH OF MR. ALEXANDER SMITH.—We regret to announce the death of Mr. Alexander Smith, author of "A Life Drama" and other poems. Mr. Smith had been confined to his bed for three or four weeks, his illness originating in an attack of diphtheria, settling into gastric fever. For a time it was thought he was recovering, but last week the malady took a more dangerous turn, and on Saturday morning he died at Wardie, near Edinburgh, at the early age of thirty-six. The deceased was the son of a pattern designer in Kilmarnock, and followed in early life his father's business. He was designer to a lace manufactory in Glasgow, where in 1853 he published his first volume, "A Life Drama," portions of which had appeared the previous year in the *Critic*. The West of Scotland is well known as a home of poetry, and Mr. Smith records that on one occasion he supped there with "seventy poets," but in 1854 he was attracted to the Scottish metropolis, the Town Council having offered him the situation, then in their gift, of secretary to the University. Though that office was not quite a sinecure, it gave Mr. Smith leisure to pursue a literary career. Accordingly, in 1855, he, along with Mr. Sydney Dobell, published "Sonnets on the Crimean War," and in 1857, he gave forth "City Poems" and "Edwin of Deira." During the last



six or eight years Mr. Smith had, however, dedicated his talents mainly to prose writing. In 1865, he published "A Summer in Skye," which contains some charming descriptions of Edinburgh and its people, and of Scottish scenery. His "Dreamthorp" and "Alfred Hagart's Household" are probably still better known. Mr. Smith was a frequent contributor to magazine and journalistic literature, and lately edited for Macmillan a beautiful edition of Burns. Whatever the merits of Mr. Smith's poetry, which, for a time, were so keenly discussed by the critics, he lived to establish for himself a wide reputation both in this country and in America. As a prose writer, not less than as a poet, he was always graceful and flowing, abounding in imagery and fancy. Mr. Smith leaves behind him a widow and young family.

### Court, Official, and Personal News.

On New Year's-day a Christmas-tree was prepared by her Majesty's command for the upper servants of the establishment at Osborne, and another for those "attending the servants' hall." The upper servants assembled at six o'clock, and shortly afterwards the Queen and the Royal family entered the room, when her Majesty handed a present to each. The Queen and the Royal family then proceeded to the servants' hall, where her Majesty distributed gifts in like manner to those present, numbering one hundred and thirty.

On Friday afternoon, the Queen drove out in a sledge accompanied by Prince Leopold and Princess Beatrice, and again on Saturday with Princess Christian.

On Saturday, the Prince and Princess of Wales, with the infant Prince Albert Victor, left Holkham Hall, the seat of the Earl of Leicester, and returned to Sandringham House.

It is announced, says the *Nord*, that the Grand Duke of Russia and his young wife will pay a visit to the Royal family of England in the course of next summer.

The Bishop of London, who is still at Brighton, is gradually recovering his strength, but by the advice of his medical attendants will not return to the active work of his diocese until after Easter.

Mr. Gladstone has entirely recovered from his recent illness. The right hon. gentleman is expected to be back in England by the end of this month.

The *Westminster Gazette* (the new Roman Catholic paper) believes it to be a fact that the Government do not intend to bring in a Reform Bill this session, "though they are willing to meet the question by resolutions of the House, or by appointing a commission." The late splits in the Cabinet "were purely on questions of finance. A dissolution before resignation is one of the courses resolved on, in order to appeal from the House of Commons to the country."

In reference to the approaching marriage of Mr. Fawcett, M.P., the *Brighton Guardian* says:—"In consideration of the learned professor's eminent talents, and of the high esteem in which he is held at Cambridge, and especially in his own college, Trinity Hall, the master and fellows have (on his resignation) re-elected him to his fellowship under the new statute, which enables a Benedict to hold a fellowship."

Sir Roger Tichborne, the long lost heir to the baronetcy and estates of Tichborne, near Alresford, in Hampshire, has arrived at Tichborne from Australia. He was immediately on arrival recognised and acknowledged by his tenantry, and by the inhabitants of the neighbourhood.

The fund now being raised in the City of London for the relief of the Candote refugees amounts to about 7,000*l*.

The *John Bull* has reason to believe that among the measures to be announced from the Throne at the opening of Parliament will be one for the confederation of the North American colonies, not only the details of the new Constitution of the Confederation having been agreed on by the delegates, but the financial basis, in which the maritime provinces are so much interested, having been arranged on a satisfactory basis. There will also be measures affecting Ireland, besides those for reform of the Poor-law and bankruptcy, to say nothing of the representation of the people.

The *Times* has authority to state that, in reply to a communication received from the Government of the United States, her Majesty's Minister at Washington has been instructed to ascertain whether that Government is prepared to accept the principle of arbitration upon the pending differences arising out of the late civil war, provided an agreement can be come to as to the points to which such arbitration should apply.

REFORM.—The *Globe* (Tory paper) urges the Conservative statesmen at the head of the Government to "sympathise with the prevailing temper of the public mind" on the question of Reform.

The first of the series of Cabinet Councils preceding the meeting of Parliament will be held to-morrow.

The sum to be applied to the reduction of the National Debt during the current quarter is 463,273*l*.

It is stated that Sir Morton Peto is about to retire from the representation of Bristol, and that the candidate for the vacant seat is expected to be Sir Henry Hoare, who was unseated for Windsor.

THE LANCASTER BRIBERY COMMISSION have resumed their inquiry again, sitting from day to day. Out of the 1,319 electors who recorded their votes at the last election, it has been ascertained that about 800 were bribed.

### Miscellaneous News.

MR. GOLDWIN SMITH'S LECTURES.—We (*Manchester Examiner*) understand that arrangements for the delivery of four lectures, on the "Constitutional History of England," by Mr. Goldwin Smith, are nearly completed, and that it is probable the first lecture of the course will be delivered in the Town Hall, on the 14th instant, under the presidency of Dr. Temple, head master of Rugby School. Lord Amberley, Mr. Henry Yates Thompson, and Mr. John Stuart Mill have each consented to preside at the succeeding lectures.

SURREY CHAPEL POPULAR LECTURES.—The Rev. John Stock, of Devonport, delivered an interesting lecture to a numerous audience in Surrey Chapel on Monday night on "The Bores of Social Life." The Rev. Newman Hall occupied the chair, and in a few earnest, sympathetic words wished all present a happy new year. The rev. lecturer then humorously and instructively exposed the "little weaknesses" of our race, being repeatedly cheered throughout his address and heartily thanked at its close. Mr. Gorrie, the counsel to the Jamaica Committee, will lecture on Monday next on recent events in that unfortunate island.

GREAT NORTHERN HOSPITAL, CALEDONIAN-ROAD, ISLINGTON, N.—Number of patients for the week ending Jan. 5, 704, of which 179 were new cases.

THE LICENSING SYSTEM.—We understand that a conference, under the presidency of the Earl of Shaftesbury, is to be held at the end of this month in St. Martin's Hall, for the purpose of instituting a searching discussion into the present system of licensing public-houses and beer-shops. The Earls of Shrewsbury and Talbot, Harrowby, and Lichfield; Lords Lyttelton and Leigh; Thomas Hughes, Esq., M.P., A. H. Layard, M.P., Hugh Owen, Esq., of the Poor-law Board; and the Rev. Henry Solly, are among the principal supporters of the conference; and with names like these to stand sponsors for the movement, we may expect that it will be thoroughly and efficiently carried out.

THE STRIKE IN THE IRON-TRADE.—The dispute which has continued in connection with the large works at Darlington, has now been settled in a way very damaging to the trades' union. The masters, it will be remembered, refused to receive back the instigators of the strike, one of whom was a trade delegate, and the strike which has been continued on that account has been abandoned, and the men have consented to return to work without their leaders. On Wednesday and Thursday the greater part of the furnaces were lighted up. This may be said to end the strike, which, lasting from the beginning of July, has lost to the district, a competent authority has estimated, 300,000*l*, and caused such distress and disorganisation as several years will be required to remove.

MR. CROSSLEY'S NEW MODEL LODGING-HOUSE, HALIFAX.—Mr. John Crossley has erected, in Halifax, a substantial stone building, in the Venetian style of architecture, at a cost of about 3,000*l*, as a model lodging-house. It is situated in Smithy-street, an old and populous part of Halifax, and in a locality suitable for the purpose. Mr. Crossley has offered to transfer the institution to the Halifax Corporation at the bare cost of erection, giving the site and some other expenses. Mr. Crossley has conducted a model lodging-house at the Mulcture Hall, Halifax, fifteen years, and the institution has peculiarly been successful. The subject of the transfer came before the Halifax Town Council on Wednesday night, and met with a favourable reception. The question was ordered to be referred to the General Purposes Committee to be reported upon.

CHILDREN'S DINNERS IN ST. GILES'S.—Seventy-seven poor children had a warm dinner given to them on Friday, at 19, Broad-street; the Rev. G. W. M'Cree presiding. One of the girls present had eaten nothing but dry bread all the week, and the last morsel her father, who is out of work, obtained for his family was acquired by the sale of a few rags, which he sold for three farthings. Among the girls of the refuge who waited on the little guests were two—one of whom had been a homeless crossing-sweeper, and the other a fairy at one of the theatres. They are carefully tended, and will be prepared for domestic service. It is designed to give a dinner to 100 poor children this week. Donors may address the Rev. G. W. M'Cree, 16, Ampton-place, Regent-square, W.C.

COMPULSORY EDUCATION.—At the opening of the Salford Epiphany Sessions on Monday, the chairman, Mr. A. Milne, in charging the grand jury, referred to the Manchester proposal for compulsory education, which he heartily approved. The objections which had been made to it appeared to him extremely weak. The rate would certainly not fall heavily on any but the poorest classes, and if they got cheap education for their children they would in the long run be decidedly the gainers. Whatever might be the fate of the proposed bill, it would at all events have the effect of calling the attention of Parliament to the subject. He trusted that it would meet with a favourable reception, because he was quite sure the country had up to this time grossly neglected the education of what might be called the lowest class of the community, and it was impossible to have anything but large calendars and a great amount of crime while children were allowed to learn everything that was bad by the neglect of their parents.

ANOTHER REFORM DEMONSTRATION.—Arrangements are in progress for another great Reform demonstration in London, and which seems to be

intended to influence the House of Commons and the Government. It is to take place on the 11th of February, the Monday after the assembling of Parliament, and in connection with it there is to be a visit to the House of Commons for the purpose of presenting petitions. The proposed visit will be a rather peculiar one. Every Reformer who feels so disposed is to sign a petition on his own behalf, praying the House of Commons to adopt a measure of reform on the principle of residential and registered manhood suffrage. Every man is to take down to Parliament his own petition, and as many thousands of men are said to be likely to adopt the course suggested, lines of route have been laid down, so that confusion may be avoided. On the steps of St. Stephen's Chapel several members of Parliament who are attached to the advanced Reform movement are to be stationed to receive the petitions as the men bring them up, and to present them to the House of Commons. These petitions, from all parts of the country, if they should flow in to the extent the leaders of the movement believe, will take a long time to receive, and still longer to present to the House, where certain prescribed forms must be gone through by the members who have charge of them.

"A BANQUET TO MR. GLADSTONE."—Mr. George Hadfield writes to the *Manchester Examiner*:—"We are on the crisis of some great coming events, and I wish to inquire where is our right hon. member, W. E. Gladstone, M.P. for South Lancashire, and what is our duty to him? It was a striking and an historical event that he was rejected, at the general election, 1865, by the owls and bats of the University of Oxford, and, at the shortest notice and time for preparation, the electors of South Lancashire (his native county), lovers of freedom, civil, religious, and commercial, returned him to the House of Commons, to represent a population of probably 1,500,000 inhabitants of the largest commercial and manufacturing district in the world. He has nobly vindicated our choice, and proved himself to be faithful to the principles on which we elected him. It is due to him and to ourselves to have him amongst us, to hear what is his view of the present state of public affairs, the proper course to be taken, and how we can strengthen his hands, and uphold his and our principles, at the present time. Let us, with one heart and voice, invite him to a public banquet before the Parliament meets, that no doubt may be entertained in the public mind of our unabated confidence in the man of our choice.—I am, sir, your obedient servant, GEORGE HADFIELD.—Victoria Park, Manchester, 4th January, 1867."

UNIVERSITY OF LONDON.—The following list contains the number and average age of candidates for matriculation and the several degrees, and the number that have passed each examination, during the last two years, which plainly shows the steady progress the University is making:—

Examinations.	1865.			1866.		
	No. of candidates.	No. passed.	Ave. age.	No. of candidates.	No. passed.	Ave. age.
Matric.....	616	397	20 5	641	334	20 3
1st B.A. ....	194	121	25 7	214	184	25 7
2nd B.A. ....	104	50	25 3	127	61	25 10
M.A. ....	6	6	24 10	14	10	25 11
1st B.Sc. ....	19	7	24 3	30	10	23 5
2nd B.Sc. ....	15	9	25 1	16	9	27 1
D.Sc. ....	7	5	25 5	4	3	27 9
LL.B. ....	18	18	27 1	29	28	27 2
LL.D. ....	2	2	34 0	4	4	37 0
Pre. Sol. ....	78	33	19 7	90	54	20 6
1st M.B. ....	36	25	23 9	37	22	22 4
2nd M.B. ....	24	23	24 9	27	25	24 7
B.S. ....	..	..	..	4	4	23 9
M.S. ....	1	1	25 0	5	3	28 0
M.D. ....	17	15	28 9	14	11	27 3
Total No. ....	1,137	712		1,256	712	

During the past year Sir John E. E. Dalberg Acton, Bart., Mr. George Burrows, M.D., F.R.S., Mr. Richard Holt Hutton, M.A., and Mr. W. Spottiswoode, M.A., F.R.S., have been appointed new members of the Senate in the place of the late Lord Montagu, Professor Brande, Dr. Hodgkin, and W. Hopkins, LL.D., F.R.S. There are now in the calendar 21 who passed the LL.D. examinations, 228 the M.D., 9 the D.Sc., 158 the M.A., 166 the LL.B., 7 the M.S., 4 the B.S., 237 the M.B., 56 the B.Sc., and 1,041 the B.A.; in all there are now upwards of 1,920 graduates. As the University of Dublin with only 1,894 electors returns two members to Parliament, why should not the University of London, with a larger number, be similarly represented?

MR. SPURGEON'S ALMSHOUSES AND ORPHANAGES.—The Rev. C. H. Spurgeon has just concluded the purchase of two-and-a-half acres of land, adjacent to Olapham Common, upon which the buildings for the purposes of the new orphanages, under his auspices, will be erected. It is, however, not intended to commence the whole structure at once. In the centre of the site, the schools, chapel, and other necessary buildings, will be first proceeded with; after which small houses will be reared, in which the children can live to the number of ten or twenty to each. This is, in the opinion of Mr. Spurgeon, about the usual limit of most families, and embodies the domestic principle on which he wishes to act, being adverse to keeping the inmates huddled together as in workhouses. It is perfectly correct, as stated some time since, that a benevolent lady has placed a sum of 20,000*l*. at his command for the purposes of the orphanages; but it is accompanied by a condition that only 8,000*l*. out of it shall be spent, the remaining 12,000*l*. to go to capital account for the permanent benefit of the institution. The first batch of orphans who will be admitted will



number fifty, and Mr. Spurgeon has intimated a hope that the members of his congregation will make their clothes, and that tailors and cloth-dealers will be found to give them the cloth, as in the case of the Bristol Orphanage. He also invites working bricklayers to give a day or two's work, by way of their contribution. The almshouses and day-schools which will stand next to the Metropolitan Tabernacle, at Walworth, are now sufficiently advanced to admit of the laying of the foundation-stone during the present month.

**SAVING LIFE FROM SHIPWRECK IN 1866.**—During the year which has just closed, the National Lifeboat Institution has contributed by its boats and other means to the rescue, during stormy weather, of the large number of eight hundred and seventy-six lives—as well as of fifteen vessels—from shipwrecks on our coast. In the same period, the lifeboats of the institution have either assembled or put off in reply to signals of distress 122 times to ships not eventually requiring their services. The number of lives saved either by the lifeboats of the institution, or by special exertions for which it has granted rewards, since its formation, is 15,856; for which service 82 gold medals, 767 silver medals, 33,380*l.* in cash, have been given as rewards. When we remember that nearly every life save by lifeboats has been rescued under perilous circumstances, it will be at once seen what great benefit has been conferred by the Lifeboat Institution, not only on the poor men themselves and on their country, but also on their wives and children, who would otherwise be widows and orphans. Since the beginning of the past year (1866) the institution has also expended 29,667*l.* on its 172 lifeboat stations on the coasts of England, Scotland, and Ireland, and since its first establishment the institution has also expended 160,400*l.* on its lifeboat stations.

**THE DRINK TRADE.**—About 10,000 persons, we are now told on the authority of Government statistics, are engaged in the manufacture or sale of beer, wines, and spirits in London and the suburbs alone. This 10,000 means only the heads of the various establishments, shops, and public-houses concerned in the trade. It excludes the vast army of men, women, and boys employed in the many varieties of making and selling of drink. Reckoning therefore the number of families in London and the suburbs at 500,000, it appears that for about every fifty families the metropolis is supplied with one public-house or place of business for the sale of the materials for drunkenness. The deductions from these facts are obvious, but none the less important. That the owners of these shops and establishments could all make a decent living by supplying fifty temperate families with beer, wine, and spirits, is too absurd a notion to be entertained. Besides, a large majority of private families really are temperate; and therefore the extravagant expenditure, mainly on gin and beer, which makes the public-house and ginshop business such a thriving occupation, must be supplied by a minority of the London population; or, in other words, the proportion of drink-shops towards the real wants of the people is practically even more monstrous than the figures at first sight suggest. It is, in truth, in London as it is in villages all over the country; the number of public-houses is so enormous that they can only be supported by the drunkenness of the men and women who frequent them.—*Pall Mall Gazette.*

**TESTIMONIAL TO MR. J. SOUL.**—Last evening Mr. Joseph Soul, the energetic and singularly successful secretary of the Orphan Working School, was presented with a well-deserved testimonial. The ceremony of presentation was performed at the London Coffee-house, and was witnessed by some fifty ladies and gentlemen, supporters and friends of the institution, and admirers of the long and untiring exertions which had brought it to its present gratifying position. G. Moore, Esq., presided. In presenting to Mr. Soul the testimonial, which consisted of a purse of 550 guineas, and a handsomely got-up and elegantly framed tablet, recording the high appreciation entertained by the subscribers of Mr. Soul's services, the chairman gave an interesting sketch of the origin and progress of the Orphan Working School, particularly dwelling upon its position when Mr. Soul became its secretary, some twenty-seven years ago, and the great progress it had made since then. He (the chairman) was not, generally speaking, an advocate for the presentation of testimonials, but if ever one was really deserved it was in the present instance. Since Mr. Soul's connection with the institution it had made remarkable progress, and that progress was very much, if not entirely, due to that gentleman's individual exertions and influence. In 1840, when Mr. Soul became secretary, there were only 100 children in the school. Now there were 365, and it was expected that during the present year the number would be increased to 400. During the last twenty years 1,200 children had been admitted to the benefits of the institution, and a goodly number of these children had since been enabled thereby to attain respectable positions in society. If there was nothing else to point to but the lazar which Mr. Soul got up, and through which the institution had added to its funds 1,700*l.* as profits, and 500*l.* in the shape of donations, its secretary was deserving of the testimonial which had been subscribed to. Among other things which Mr. Soul had done in the cause of charity was that of getting the patronage and support of the Queen and the Prince of Wales for the institution, and not alone getting rid of the fire insurance money, but getting rebate allowed on all that had been paid. He (the chairman) had made a calculation, and had

carefully gone into that calculation, and he had found that during the twenty-seven years Mr. Soul was connected with the institution, he had brought to it by his own personal application no less a sum than 16,782*l.* Added to this, the public were indebted to Mr. Soul for having been the principal instrument in the establishment of the Alexandra Orphanage at Haverstock-hill. As a secretary and an accountant the chairman also highly eulogised Mr. Soul, and declared the books kept by him to be models for the example of every charitable institution in the world. Mr. Soul, in returning thanks, expressed the gratification it afforded him to find his services so appreciated and prized. Those services he assured the meeting had been, although attended often with much anxiety and labour, services of love to him, and he hoped to be yet for a good length of time spared to still further advance the interests of both the Orphan Working School and the Alexandra Orphanage.

**DEATHS FROM STARVATION.**—On Thursday and Friday the coroner's courts in London elicited the melancholy and discreditable fact that two human beings have been allowed to die in London from the effects of starvation and cold. In one case the poor victim positively dropt down in one of the most crowded thoroughfares of the richest city in the world from sheer exhaustion, produced by want of food and cold. The unfortunate man's name is James Brookes. Some short time before his death on Wednesday he applied to a relieving-officer in Northumberland-alley, Fenchurch-street, and the charity doled out to him has been described as the "fourth part of a half-quarter loaf, not as large as a penny roll." Soon afterwards the poor man became so thoroughly exhausted that he had to be taken into a surgery and some stimulants administered to him; but they were too late. The starving, frost-bitten man, by means of a little brandy, was revived sufficiently to inform those around him that he had no home, and then he expired. The medical gentleman who attended the man positively expressed his belief that if the deceased had been given a basin of hot soup, or any description of hot food, instead of the pennyworth of bread, his life would have been saved. The jury came to the conclusion that the man's death was caused by want of food and cold, and they recommended that some warm food should be given to the poor applying for relief during cold weather. In the second case the person starved to death was a boy seven years of age. His mother, Rosa Easthorpe, lived at a cheap lodging-house in Spitalfields. She was the wife of a commercial traveller, who had deserted her, and she, as the only means of support left after failing in selling "lucifers," went on the streets. Her average earnings amounted for months past to only six or seven shillings a week, out of which she paid three shillings rent. One morning her child succumbed to starvation, and a coroner's jury inquiry into the cause of death found that it had been induced by "want of food and other necessities."

### Gleanings.

Pork is now about 3*d.* per lb. cheaper than mutton.

They are going ahead in France. A dinner was given near Paris the other day, of which the principal dishes were shark, horse, dog, and rat.

The harp has been introduced in association with the organ in the service at St. Andrew's Church, Wells-street.

The cattle plague returns again show a slight increase, and the whole of the cases reported are from the East Riding of Yorkshire.

146,343 widowers yearly marry spinsters, whereas only 6,625 widows marry bachelors.—*The Register-General.*

Several innkeepers in Scotland have been heavily fined for selling drink to children under fourteen years of age.

A child a year and three months old has died at the East-end from being poisoned by mistletoe berries.

Write your name with kindness, love, and mercy on the hearts of the people you come in contact with year by year, and you will never be forgotten.

Some Unionist miners have perpetrated an atrocious outrage at the Pinxton Colliery—firing the mine in four places. A great mass of valuable coal was destroyed before the fire could be extinguished.

The *Liverpool Daily Post* tells a strange tale of a female recluse. In the midst of that great town, she tenants a most dilapidated house, and is seldom seen. Her story appears to be one of disappointed love.

A country fellow went to see his intended wife, and for a long time could think of nothing to say. At last, a great snow falling, he took occasion to tell her that his father's sheep would all be deprived of food. "Well," said she, taking him by the hand, "I'll keep one of them."

**THE WINTER GARDEN OF EUROPE.**—A Paris letter, dated Saturday, says:—"I have this day received from Nice a basket containing exquisitely-smelling orange blossom, violets, and roses; beneath were green peas, oranges, and lemons. This now wide empire of France contains lands which afford every variety of European climate and vegetable production."

**AN EXPERIMENT WORTH TRYING.**—A good story is told of a Glasgow merchant who on his death-bed sent for a Free Church clergyman. Having some fears regarding his future prospects, he asks the rev. gentleman, "Do you think, if I were to leave 10,000*l.* to the Free Kirk that my soul would be saved?"

"Well," answered the cautious minister, "I couldn't just promise you that, but I think it's an experiment well worth trying."

**SUN SPOTS.**—Further progress in the observation of sun spots, carried on by Mr. Warren De La Rue, in co-operation with the Observatory at Kew, leads to a belief that—in the words of the observers—a connection has been discovered between the behaviour of sun spots and the longitudes of Venus and Jupiter. What this signifies may perhaps be better understood by comparing the phenomenon with that of the moon and tides; for whenever the planets cross the solar equator, that region of the sun becomes more active, and the spots increase in number; and, on the contrary, when the planets are farthest away from the equatorial region, then the spots multiply towards the solar poles. In this we have clearly a case of action and reaction, or, as stated by Mr. De La Rue, "solar activity, as shown in the phenomena of sun-spots, would not exist but for planetary motion, any more than certain physical phenomena of the planets would be produced without solar influence." A paper in continuation of a former series is shortly to be published, with particulars of the observations from which these conclusions have been derived.—*Athenaeum.*

**CHANGE OF NAME.**—A gentleman of the name of Ginger, who states that he and his family are getting on in the world, and find that their spicy patronymic subjects them to inconvenience and ridicule in the position which they have attained, advertises in the *Times* that he means to abate the nuisance by adopting henceforth the name of Glyn. Entirely approving of the very reasonable step taken by the late Mr. Ginger, we have much pleasure in offering to him what assistance we can by reproducing his advertisement gratuitously:—"CHANGE OF NAME.—I, William Ginger, of No. 47, Denbigh-street, Pimlico, gentleman, do hereby notify that, in compliance with a desire expressed upon the recent death of a relative for the advancement of my family, it is my intention, from and after the date of this notice, to discontinue, for myself, my children, and my heirs, the use of my present surname of Ginger, and in place thereof to adopt, substitute, and use the surname of Glyn; and that henceforth I shall describe myself and desire to be known as William Glyn. In testimony whereof I have this day set my hand and seal to a deed poll to the above tenor and effect, which is to be forthwith enrolled in the High Court of Chancery.—Dated this 1st day of January, 1867.—WILLIAM GINGER."—*Pall Mall Gazette.*

**UNCUT BOOKS.**—The question whether we should have our books supplied "cut or uncut" is being discussed in the *Athenaeum*. Mr. Charles Darwin writes:—"I was glad to see in your paper of the 16th ult. that you have allowed 'A Great Reader' to protest against books being sold uncut. He is obliged to own that many persons like to read and cut the pages at the same time; but, on the other hand, many more like to turn rapidly over the pages of a new book, so as to get some notion of its contents and see its illustrations, if thus ornamented. But 'A Great Reader' does not notice three valid objections against uncut books. In the first place they sometimes get torn or badly cut, as may be seen with many books in Mudie's Library, and I know a lady who is habitually guilty of cutting books with her thumb. Secondly, and what is much more important, dust accumulates on the rough edges, and gradually works in between the leaves as the books vibrate on the shelves. Thirdly, and most important of all, for those who not merely read, but have to study books, is the slowness in finding by the aid of the index any lost passage, especially in works of reference. Who could tolerate a dictionary with rough edges? I have had Loudon's 'Encyclopaedia of Plants,' and Lindley's 'Vegetable Kingdom' in constant use during many years, and the cloth binding is still so good that it would have been a useless expense to have had them bound in leather; nor did I foresee that I should have consulted them so often, otherwise the saving of time in finding passages would have amply repaid the cost of binding. The North Americans have set us the example of cutting and often gilding the edges. What can be the reason that the same plan is not followed here? Is it mere Toryism? Every new proposal is sure to be met by many silly objections. Let it be remembered that a deputation of paper-manufacturers waited on Sir R. Peel when he proposed to establish the penny postage, urging that they would suffer great loss, as all persons would write on note paper, instead of on letter sheets! It is always easy to suggest fanciful difficulties. An eminent publisher remarked to me that booksellers would object to receiving books cut as customers would come into their shops and read them over the counter; but, surely, a book worth reading could not be devoured in this hasty manner."

### Money Market and Commercial Intelligence.

City, Tuesday Evening.

Government and other securities continue to rise under the stimulus of the prevailing plethora of money in the discount market and the consequent low rate of interest. Consols have risen to 90½ to 91 for money, and to ½ higher for the February account. British Railway Securities have participated largely in the general rise.

The rates of discount in the open market are 3½ per cent. for first-class bills.

Last week's Bank account is an exceptional one. Owing to the large demands for money, usual at the end of the year, the reserve of notes fell during the week



by 1,232,260, and the notes in circulation have increased by 1,353,480. In the meantime, the bullion in the issue department continues to increase, the augmentation during the week being 167,503.

The Agra Bank, formerly Agra and Masterman's, resumed business yesterday.

The news that Congress contemplates the impeachment of President Johnson has caused a fall in the prices of American securities in the London market.

### BANK OF ENGLAND.

(From Friday's Gazette.)

An Account, pursuant to the Act 7th and 8th Victoria, cap. 37, for the week ending Wednesday, Jan. 2.

#### ISSUE DEPARTMENT.

Notes issued .... £33,429,100 Government Debt £11,015,100  
Other Securities .. 2,984,900  
Gold Coin & Bullion 18,429,100

£33,429,100

£33,429,100

#### BANKING DEPARTMENT.

Proprietors' Capital £14,588,000 Government Securities (inc. dead weight annuity) £13,111,068  
Reserve .. 3,300,385  
Public Deposits .. 8,162,180 Other Securities .. 22,816,503  
Other Deposits .. 20,692,330 Notes .. 10,142,255  
Seven Day and other Bills .. 458,443 Gold & Silver Coin 986,262

£47,066,068

£47,066,068

Jan. 3, 1866.

FRANK MAY, Deputy Cashier.

### Births, Marriages, and Deaths.

#### MARRIAGES.

**KING-MORGAN.**—December 25, at the Independent chapel, Hadleigh, by the Rev. S. T. Williams, Mr. W. King, of Chelmsford, to Miss Jane Morgan, of Hadleigh.  
**HOWE-COILBORNE.**—December 27, at Park Chapel, Byfleet, by the Rev. P. Colborne, of Norwich, brother of the late Mr. Robert Howe, of Yarmouth, to Catherine, fourth daughter of Mr. S. Colborne, of Bungay.  
**EDWARDS-STACE.**—December 28, at North-street Chapel, Brighton, by the Rev. John Offord, Frederick Yeake, eldest son of the late R. C. Edwards, Esq., M.D., of 90, Oxford-terrace, Hyde-park, to Frances Sophia, third daughter of Colonel Henry C. Stace, R.A.  
**PEACOCK-GELDER.**—December 29, at Zion Chapel, Bradford, by the Rev. J. P. Chown, Mr. George Peacock, of Horton, to Miss Hannah Gelder, of Bradford.  
**BRITAIN-NORCLIFFE.**—December 29, at Queen-street Chapel, Leeds, by the Rev. William Thomas, Mr. Joseph Britain, to Miss Catherine Ann Norcliffe, both of Leeds.  
**HYDE-HORTON.**—December 29, at the Congregational chapel, Stourbridge, by the Rev. J. Richards, Mr. Joseph Hyde, of Clent, to Ellen Horton, late of Kensington.  
**HUTCHINSON-KING.**—December 29, at Baxter-road Chapel, Islington, by the Rev. J. Boyle, Charlton, second son of the late Mr. Robert Hutchinson, of Finchley, and Frith-street, Soho, to Maria, eldest daughter of the late Mr. Samuel King, of Islington.  
**SIMPSON-GORE.**—December 30, at St. Paul's Independent Chapel, Wigan, by the Rev. W. Roaf, Mr. Edward Simpson, to Miss Ellen Gore, both of Ashton.  
**TAYLOR-LANE.**—January 1, at the Independent chapel, Thornbury, by the Rev. J. Morgan, of Blackburn, assisted by the Rev. J. S. Binder, the Rev. J. H. J. Taylor, of Newham, to Mary Elizabeth, youngest daughter of the late Mr. John Lane, of Thornbury.  
**BLAKE-COLLINS.**—January 2, by licence, at King-street Congregational Church, Portsea, by the Rev. William Rose, pastor, assisted by the Rev. S. Jones, of Gosport, Mr. John William Blake, of High-street, Gosport, to Emma Julia Collins, niece of J. Collins, Esq., of Stambour House, Landport, Hants.  
**TOON-TOWNEND.**—January 2, at Fuller Chapel, Kettering, by the Rev. J. Murrell, Mr. William J. Toon, to Elizabeth, second daughter of Mr. Townend.  
**WILSON-STEPHENSON.**—January 2, at Salem Chapel, York, by the Rev. James Parsons, Mr. T. Wilson, of York, to Margaret, second daughter of Mr. John Stephenson, of Acomb.  
**HARTLEY-WHITELEY.**—January 1, at Zion Chapel, Bradford, by the Rev. J. P. Chown, Mr. Charles Hartley, to Miss Sarah Whiteley, both of Bradford.  
**HALL-JACKSON.**—January 3, at Queen-street Chapel, Sheffield, by the Rev. J. P. Gledstone, assisted by the Rev. Robert Hall, brother of the bridegroom, Mr. William G. Hall, to Eleanor, youngest daughter of the late Rev. S. Jackson, of Northallerton.

#### DEATHS.

**GREEN.**—December 6, at Oak Villa, Nightingale-road, Clapton, of bronchitis, Edgar Wilfred, infant son of Mr. and Mrs. William Green, aged three months and ten days.  
**MORGAN.**—December 24, at No. 1, Melbourne-place, St. John's-wood-road, N.W., Thomas Morgan, Esq., in his eighty-eighth year.  
**CHISHOLM.**—December 26, aged eighteen years, at Chapel House, Oswestry, Anne Askew, eldest daughter of the late Rev. Alexander Chisholm, formerly missionary to the South Sea.  
**SMITH.**—December 28, at the house of her son-in-law, Mr. George Gooden, Lee, Mrs. Theodosia Smith, aged eighty-two, the widow of the late Rev. G. C. Smith, who was the founder of various religious and benevolent societies for sailors, and of the Sailors' Home; the originator of sailors' floating chapels and mariners' churches; the great advocate of open-air preaching; and at one time minister of the Jordan Baptist chapel, Penzance.  
**LAY.**—December 29, at Bath, in the twenty-eighth year of his age, Mr. Frederick Charles Lay, one of the deacons of Argyle Chapel.  
**OLIVER.**—December 31, John Oliver, Esq., of Darlington, formerly of Kensington, aged seventy-one.  
**BIGGIN.**—January 3, at Oak View, Parkwood-springs, Sheffield, after a long illness, borne with Christian fortitude, Mr. Samuel Biggin, aged sixty. He was connected with the Wicker Congregational Sunday-schools and church for the long period of fifty-two years, and in the employ of Messrs. James Dixon and Sons for nearly fifty years.  
**COMPTON.**—January 3, of dropsy, after a long and painful affliction, borne with Christian patience, George D. Compton, of Newton, Baysland, aged thirty-eight years. "Having a desire to depart and be with Christ which is far better."

**HOLLOWAY'S OINTMENT AND PILLS.—EFFECTS OF COLD.**—Numerous and severe are the diseases resulting from exposure to low temperatures. Skin, muscles, lungs, and circulation become disordered, and serious illness succeeds unless the derangement receive timely attention. For all cutaneous affections, neuralgic or rheumatic pains, Holloway's soothing Ointment, well rubbed on the affected parts, is an inestimable remedy. When the lungs or heart have an irregular action, the Ointment must be well rubbed on the chest and assisted in its curative efforts by Holloway's Pills. These noble medicines mutually assist each other. All disorders springing from neglected colds, chills, wet or other atmospheric vicissitudes, are thus safely and speedily checked and freed from pain and danger by Holloway's preparations.

### Markets.

CORN EXCHANGE, LONDON, Monday, Jan. 7.

During last week we had a heavy fall of snow in this neighbourhood, followed by intense frost. This caused all articles of our trade to be held with increased firmness, and the feeling on both Wednesday and Friday last was strong. On Saturday afternoon a rapid thaw set in, with a marked difference in the temperature. The snow has now almost entirely disappeared. There was a small supply of English wheat fresh up to this morning's market, for which more money was at first demanded, but the change to mild weather was not without its effects on the minds of buyers, and business was slow, at scarcely any better rates than could be had on this day so/night. We quote foreign 1s. per qr. dearer from that day, but there was no briskness in the trade. Malting barley rather dearer; grinding firm. Beans and peas each 1s. per qr. higher. The arrivals of oats for the week are fair, and a good many cargoes have this morning arrived in the river, chiefly from Swedish ports. The demand for this article has been influenced by the weather; and although the advance of 6d. per qr. realised on Friday has been partially maintained, still the sale has been comparatively slow.

#### CURRENT PRICES.

WHEAT—		Per Qr.	Per Qr.
		s. s.	s. s.
Essex and Kent,			
red, old .. ..	57 to 67		37 to 39
Ditto new .. ..	52 64		39 42
White, old .. ..	58 71		40 44
" new .. ..	58 67		40 44
Foreign red .. ..	55 65		39 43
" white .. ..	57 72		
BARLEY—			RYE .. .. .
English malting ..	39 50		32 34
Chevalier .. ..	50 56		
Distilling .. ..	40 45		OATS—
Foreign .. ..	30 44		English feed .. ..
MALT—			" potatoes .. ..
Pale .. ..	73 78		23 30
Chevalier .. ..	78 80		Scotch feed .. ..
Brown .. ..	58 63		24 31
BEANS—			" potatoes .. ..
Ticks .. ..	41 44		29 35
Harrow .. ..	41 44		Irish black .. ..
Small .. ..	43 48		21 24
Egyptian .. ..	— —		" white .. ..
			23 30
			Foreign feed .. ..
			21 27
			FLOUR—
			Town made .. ..
			52 57
			Country Marks ..
			43 45
			Norfolk & Suffolk
			43 45

**BREAD.**—LONDON, Monday, Jan. 7.—The prices of wheaten bread in the metropolis are from 9d. to 9½d.; household ditto, 7½d. to 8½d.

#### METROPOLITAN CATTLE MARKET.

**MONDAY, JAN. 7.**—The total imports of foreign stock into London last week amounted to 4,027 head. In the corresponding week in 1865 we received 5,856 head; in 1864, 2,307; in 1863, 2,098; in 1862, 3,138; in 1861, 788; and in 1860, 2,135 head. There was a full average supply of foreign stock here to-day for the time of year, in but middling condition. On the whole the trade was heavy, and prices were rather easier than last week. The arrivals of beasts fresh up from our own grazing districts were moderately good. The supply from Scotland was rather extensive, and from Ireland very limited. Nearly all breeds of beasts appeared in full average weight. The demand was in a very inactive state, at a decline in the quotations, compared with Monday last, of fully 2d. per 8lbs. Prime Scots and crosses realised 5s. 4d. to 5s. 6d. per 8lbs. From Norfolk, Suffolk, Essex, and Cambridgeshire, we received about 1,100 Shorthorns, Scots, &c.; from other parts of England, including Lincolnshire, 1,000 various breeds. The supply from Scotland comprised 418 Scots and crosses, and from Ireland 50 oxen, cows, and heifers. There was only a moderate show of sheep; but the quality of most breeds was good. A few really superior Downs and half-breeds realised 6s. 2d. to, in some instances, 6s. 4d. per 8lbs.; but nearly all long-wooled sheep declined 2d. per 8lbs. Although the supply of calves was limited, the real trade was heavy, and prices gave way 4d. per 8lbs. The top figure was 5s. 6d. per 8lbs. Prime small pigs were steady in price; but large hogs were very dull, at late rates.

Per 8lbs. to sink the Offal.

Inf. coarse beasts.	3 8 to 10	Prime Southdown	5 10 to 6 2
Second quality	4 0 4 8	Lambs	0 0 0 0
Prime large oxen	4 10 5 2	Lge. coarse calves	4 6 5 0
Prime Scots, &c.	5 4 5 6	Prime small	5 2 5 6
Coarse inf. sheep	3 6 4 0	Large hogs	3 6 4 0
Second quality	4 2 4 10	Neatsm. porkers	4 2 4 10
Fr. coarse woolled	5 0 5 8		
Quarter-old store pigs	25s. to 29s. each.	Suckling Calves	20s. to 23s.

**NEWGATE AND LEADENHALL, Monday, Jan. 7.**

These markets are extensively supplied with both town and country-killed meat to-day. Generally speaking, the trade is somewhat heavy, and prices have a drooping tendency. The imports of foreign meat into London last week were: 4 cases, 268 packages 218 baskets from Rotterdam; 10 sides of beef, 136 packages from Hamburg; 11 packages from Harlingen, and 74 cases of pork from Ostend.]

Per 8lbs. by the carcase.

	s.	d.	s.	d.		s.	d.	s.	d.
Inferior beef	3	2	3	4	Small pork	4	2	4	8
Middling ditto	3	6	3	10	Inf. mutton	3	4	4	2
Prime large do.	4	9	4	4	Middling ditto	4	4	4	6
Do. small do.	4	6	4	8	Prime ditto	4	8	4	10
Large pork.	3	6	4	0	Veal	4	0	5	2

**COVENT GARDEN, LONDON, Saturday, Jan. 5.**

Produce, both home-grown and continental, has this week been greatly diminished in quantity, owing to the severe frost and heavy fall of snow which we have experienced. There are, however, large stocks of many things in hand. Pears consist of Glou. Moreau, Beurré Diel, and Winter Nellis; apples of Ribston Pippin, Cox's Orange Pippin, and Old Nonpareil. Hot-house grapes remain as they were last week. Oranges are excellent, and very cheap. Kent cobs continue to realise fair prices. Broccoli still continues to arrive from the West of England. Portugal onions realise from 6s. to 12s. per 100. Potatoes are the same in price as they were last week. Flowers chiefly consist of orchids, violets, Chinese primulas, pelargoniums, mignonette, and roses.

**PROVISIONS, Monday, Jan. 7.**—The arrivals last week from Ireland were 226 firkins butter, and 3,698 bales bacon; and from foreign ports 16,812 casks, &c., butter, and 648 bales bacon. The severe weather last week caused a good demand for foreign butter. Irish butter was more saleable than for some time past, at irregular quotations, according to quality. Finest Clonmel 116s. to 120s. landed. Foreign advanced 4s. to 6s. per cwt. The bacon market ruled steady, and a fair amount of business transacted; holders generally were firm, and prices ranged from 5s. to 6s. landed.

**POTATOES.**—BRISTOL AND SPITALFIELDS, Monday, Jan. 7.—These markets are extensively supplied with potatoes. The trade is firm, and the parcels command full prices. The imports into London, last week, consisted of 104 tons from Hare; 61 tons from Hare; 10 tons from Malo; 5 casks Hamburg; and 2 bags from Rotterdam. Yorkshire Regents, 100s. to 105s.; Flukes, 110s. to 115s.; Scotch Regents, 100s. to 105s.; Rocks, 90s. to 100s. per ton.

**BOROUGH HOP MARKET, Monday, Jan. 7.**—Our market has now recovered from the dullness occasioned by the

recent holidays, and operations have been thoroughly resumed. Quotations are decidedly firmer, several parcels of Kent and Sussex having realised from 5s. to 6s. more than last week's prices; and if it be true, as stated, that many of the country brewers are very barely supplied, prices must further advance before long. Reports from Europe speak of improvement in every market; in several districts stocks have been so reduced as to make it very probable that the merchants will have to resort to this market for supplies. New York advices to the 24th ult. report that the hop market exhibits no material change; holders very firm; brewers only buying for their immediate consumption; higher prices expected. Sussex, 160s. to 172s.; Weald of Kent, 168s. to 185s.; Mid and East Kent, 170s. to 241s.; Farnham and Country, 170s. to 225s.; Yearlings, 105s. to 150s.; Olds, 50s. to 80s. The imports of foreign hops into London last week consisted of 360 bales from Antwerp, 7 from Bremen, 10 from Calais, 87 from Hambro, 25 from Ostend, and 30 bales from Rotterdam.

**SEED, Monday, Jan. 7.**—The wintry and very severe weather experienced last Monday has checked all business in English cloverseed, and prices generally are nominal for the moment. The sudden thaw to-day still prevented business generally. Trefolls, too, were without any transactions to register. Nothing passing in either brown or white mustard-seed; prices without any notable variation. Canaryseed was quite as dear as last week, and prime qualities were in steady request.

**WOOL, Monday, Jan. 7.**—There is only a limited demand for wool for home consumption; nevertheless, as holders are not inclined to press sales, prices are well supported. The inquiry for export is wholly restricted to small parcels. The supply of wool in the market is very moderate.

**OIL, Monday, Jan. 7.**—Lined oil is steady, at 37s. to 37s. 3d. per cwt. on the spot. The amount of business passing in other oils is very moderate. French spirits of turpentine, 36s.; American, 37s. 6d. per cwt.

**COAL, Monday, Jan. 7.**—Market heavy, at last day's quotations. Haaswell, 22s.; Braddyl's, 22s.; Turnstall, 20s. 9d.; Hetton, 20s. 6d.; Original Hartlepool, 20s. 6d.; South Hartlepool, 18s. 9d.; James, 18s.; Wylam, 18s. 6d.; Hartley, 17s.; Hetton Lyons, 20s. 9d.—Fresh ships, 19; left, 10; at sea, 5.

**TALLOW, Monday, Jan. 7.**—The tallow trade is steady to-day, at prices without material change from last week. P.Y.C. is quoted at 44s. 9d. to 45s. per cwt. on the spot. Town tallow is worth 44s. net cash. Rough fat has advanced to 2s. 8½d. per 8lbs.

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